

# ADAM *and* EVE

HISTORY OR MYTH



L.T. TOWNSEND, D.D.



Class BS661

Book .T6

Copyright N<sup>o</sup> 3

COPYRIGHT DEPOSIT.





# ADAM AND EVE

History or Myth?

BY  
PROFESSOR L. T. TOWNSEND, D.D.  
*Luther Tracy*

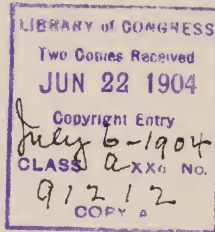
---

BOSTON  
THE CHAPPLE PUBLISHING CO., LTD.  
1904

*Copy 2*

BS 661

T6



*Copyright, 1904*  
By LUTHER TRACY TOWNSEND

The Fort Hill Press  
SAMUEL USHER  
176 TO 184 HIGH STREET  
BOSTON, MASS.

2876334

TO OUR FIRST GRANDCHILD

**Pauline**

BORN AS THIS BOOK STARTS ON ITS MISSION, AND WHOSE  
COMING WITH THE SPRINGTIME HAS BROUGHT  
GREAT JOY TO OUR HEARTS



# CONTENTS

|                   |            |
|-------------------|------------|
| PREFACE . . . . . | PAGE<br>ix |
|-------------------|------------|

## CHAPTER I

### History and Myth

|                                                                                                                |    |
|----------------------------------------------------------------------------------------------------------------|----|
| I. QUESTION STATED . . . . .                                                                                   | I  |
| II. SUPERNATURALISM INVOLVED . . . . .                                                                         | I  |
| III. BIBLE ALLUSIONS TO ADAM . . . . .                                                                         | 3  |
| IV. DESTRUCTIVE OUTCOME IF THE MYTHICAL<br>THEORY IS ADOPTED . . . . .                                         | 5  |
| V. REINVESTIGATION . . . . .                                                                                   | 7  |
| VI. A FIRST MAN NO MYTH; EVIDENCE OF THE<br>UNITY AND COMMON ORIGIN OF THE HU-<br>MAN RACE . . . . .           | 8  |
| VII. RECENT APPEARANCE OF MAN ON EARTH<br>NO MYTH . . . . .                                                    | II |
| 1. Evidences that Man did not Appear<br>until after the Miocene, Pliocene and<br>Tertiary Formations . . . . . | 13 |
| 2. Nor until after the Culmination of the<br>Ice Epoch; Testimony of Experts . . . . .                         | 15 |
| 3. And Not Earlier than from Seven to<br>Ten Thousand Years Ago; Testimony<br>of Experts . . . . .             | 16 |
| VIII. HIGH RANK OF PRIMITIVE MAN NO MYTH . . . . .                                                             | 19 |
| 1. Evidence from Prehistoric Skulls . . . . .                                                                  | 19 |
| 2. Evidence from Archæology and His-<br>tory . . . . .                                                         | 20 |
| 3. Evidence from Philology, Compara-<br>tive Ethics and Religion . . . . .                                     | 30 |

## CHAPTER II

**Whence the First Perfectly Developed Man;  
Theories of Evolution, Atheistic and  
Theistic**

|                                                                                  | PAGE |
|----------------------------------------------------------------------------------|------|
| I. LABORATORY OF NATURALISM . . . . .                                            | 37   |
| II. NATURALISTIC METHODS . . . . .                                               | 38   |
| III. EVOLUTION A FASCINATING THEORY BUT<br>ENTIRELY DESTITUTE OF PROOF . . . . . | 42   |
| IV. FOUR-TOED HORSE AND JAVA SKELETON .                                          | 44   |
| V. BIOLOGY AND EVOLUTION: ORIGIN OF LIFE                                         | 47   |
| VI. BIOLOGY AND EVOLUTION: ORIGIN OF MAN                                         | 54   |
| VII. EVOLUTION COMBATED BY EMINENT SCI-<br>ENTISTS . . . . .                     | 58   |
| VIII. RECENT TRANSMUTATION THEORY . . . .                                        | 63   |
| IX. RECAPITULATION: MAKESHIFTS AND FAIL-<br>URES OF NATURALISM . . . . .         | 64   |
| X. PRESENT STRONG POSITION OF ORTHODOX<br>BELIEVERS . . . . .                    | 72   |

## CHAPTER III

**Whence the First Perfectly Developed  
Man; Supernatural Creation**

|                                                                                                |    |
|------------------------------------------------------------------------------------------------|----|
| I. CHRIST THE CREATOR OF THE PHYSICAL<br>UNIVERSE AND AUTHOR OF LIFE . . . . .                 | 74 |
| II. TRINITY . . . . .                                                                          | 76 |
| III. CONDITION OF THE EARTH JUST BEFORE<br>MAN APPEARED; SCIENTIFIC POINT OF<br>VIEW . . . . . | 78 |
| IV. CONDITION OF THE EARTH JUST BEFORE<br>MAN APPEARED; SCRIPTURAL POINT OF<br>VIEW . . . . .  | 80 |
| V. DAYS OF CREATION AND THE BIBLE<br>RECORD . . . . .                                          | 81 |

## Contents

vii

|                                                                          | PAGE |
|--------------------------------------------------------------------------|------|
| VI. CHRIST IN EDEN AND HIS DESIRE AND<br>ABILITY TO CREATE MAN . . . . . | 84   |

### CHAPTER IV

#### Whence the First Perfectly Developed Man; Supernatural Creation ; Methods

|                                                      |    |
|------------------------------------------------------|----|
| I. TRANSFORMATION OF AN ANIMAL INTO<br>MAN . . . . . | 87 |
| II. BIOPLASTIC CREATION . . . . .                    | 89 |
| III. CREATION BY WORD OF COMMAND . . . .             | 90 |

### CHAPTER V

#### Method of Man's Creation Revealed in the Bible; His Physical Organism

|                                            |    |
|--------------------------------------------|----|
| I. LITERAL AND PICTORIAL INTERPRETATIONS   | 93 |
| II. MAN'S BODY FORMED FROM DUST . . . .    | 94 |
| III. MAN THE WONDER OF THE UNIVERSE . .    | 96 |
| IV. INSTANTANEOUS CHANGE OF CLAY TO FLESH  | 98 |
| V. POSSIBILITY OF DIVINE INTERPOSITION . . | 98 |

### CHAPTER VI

#### Method of Man's Creation Revealed in the Bible; His Animal Life and Im- mortal Soul

|                                                                 |     |
|-----------------------------------------------------------------|-----|
| I. RESPONSIBILITIES INVOLVED; THE FIRST<br>TEMPTATION . . . . . | 100 |
| II. CHRIST'S VISION OF MAN'S DEGRADATION<br>AND GLORY . . . . . | 101 |
| III. PROVISIONS FOR MAN'S RESTORATION . .                       | 102 |
| IV. ENDOWMENT OF ENDLESS LIFE; MAN'S<br>COMMISSION . . . . .    | 104 |
| V. MAN'S MAJESTY AND SOLITARINESS IN THE<br>UNIVERSE . . . . .  | 105 |

|                                                                    | PAGE |
|--------------------------------------------------------------------|------|
| VI. EVIDENCE THAT PLANETS AND STARS ARE<br>UNINHABITABLE . . . . . | 108  |

## CHAPTER VII

### Creation of Woman; Naturalistic Hypothesis

|                                                              |     |
|--------------------------------------------------------------|-----|
| I. NATURALISM LITTLE TO SAY OF WOMAN'S<br>CREATION . . . . . | 112 |
| II. CREATION OF WOMAN FIRST; THEN MAN<br>WAS BORN . . . . .  | 113 |
| III. HYPOTHESIS OF "INEFFABLE CLEAVAGE" .                    | 114 |

## CHAPTER VIII

### Creation of Woman; Bible Revelation

|                                                                           |     |
|---------------------------------------------------------------------------|-----|
| I. SLEEP OF ADAM ANTICIPATORY OF MOD-<br>ERN SCIENTIFIC METHODS . . . . . | 117 |
| II. MARRIAGE OF ADAM AND BEGINNING OF<br>SOCIETY . . . . .                | 118 |
| III. FUTURE AND ENDLESS SUPREMACY OF MAN                                  | 119 |
| NOTES . . . . .                                                           | 123 |

## PREFACE

It is possible and perhaps probable that the world is to witness shortly among nominally Christian people one of the most resolutely contested intellectual conflicts between belief and unbelief that has been known since the dawn of the Christian era. Of the outcome orthodoxy need have no fear. The primitive faith of Christendom never has failed to defend and reassert itself when attacked and it never has been in better position to meet assaults than it is to-day. By the very latest disclosures in different departments of science, Christian believers are now able to illustrate and defend orthodox beliefs that not a few clergymen and theologians hastily have pronounced no longer tenable.

And, too, the readjustments of astronomical and geological theories during the last quarter of a century, which in every instance have been making for, rather than against, the beliefs of the primitive Christian Church, and the remarkable discoveries in archæology which are affording the strongest possible defence for the credibility of the Bible, together with the fact that many of the ablest scholars are taking issue with much that is called higher criticism, ought to suggest that modesty, rather than egotism and dogmatism, is peculiarly becoming in those who are posing as leaders of modern thought and reformers in the theological world.

And the recent discovery of radium, with its startling properties, which at the present stage of inquiry

seems to be calling for a restatement of opinions as to the "atomic theory," the "indestructibility of matter" and the "conservation of energy," each of which had been thought to be firmly established, ought to lead the thoughtful naturalist to speak with increasing reserve as to what may possibly be back of all physical phenomena.

Until, therefore, scientific matters are better established, and until destructive critics cease reproducing arguments essentially like those of Strauss, Baur and Renan that were abandoned a generation ago, the laity of the Church and the great majority of her ministers, who are still holding faithfully to the earlier views of Christianity, should not be condemned if henceforth they utterly distrust the leadership of those who, though far from being thoroughly informed, are persistently seeking to undermine a faith that has been cherished through the centuries by some of the best and most intelligent people who have lived.

A desire that those who are interested in these matters may be furnished with some of the results of the latest investigations in the fields of science, philosophy and criticism, and the conviction that a return to the doctrines of primitive orthodoxy will be beneficial to the world at large, as well as to the Christian Church, have led to the publication of this brief treatise, devoted to one of several subjects that soon are likely to be under vigorous discussion.

## CHAPTER I

### History and Myth

#### I. QUESTION STATED.

In the minds of not a few people there is at the present time a question whether the story of the creation, sin and banishment from Eden of Adam and Eve is veritable history or only a myth, or a so-called theological invention. And of late years, with many scholars and theologians there has been a pronounced tendency to discredit, not only this story, but all, or much else, that is supernatural in the Bible, though judging from the past there will be a reaction sooner or later, which possibly already has begun.

#### II. SUPERNATURALISM INVOLVED.

Upon a moment's reflection, however, it becomes evident that if supernaturalism, that is, God's active presence in the world, is discredited, then the story of Adam and Eve,

and many other Bible records as well, must be regarded as fiction, though as such the stories may continue to be, it is claimed, instructive and interesting.

What, therefore, shall be the attitude of Christian people toward the Old Testament records of the beginnings of the human family is a question of more than ordinary interest and with not a few is one of much perplexity.

That is, Christian people hesitate on the one hand to set aside the authority and integrity of the Bible, since it is like an old, serviceable and tried friend, containing much that commends it to the love and veneration of great multitudes, and on the other they do not like to be made a laughing-stock by some of their learned acquaintances, as certainly will be the case if they do not yield their primitive notions and accept those that are claimed to be firmly established by modern science, philosophy and criticism. "The leprosy of incompetence" is a phrase already applied to orthodox believers, as are also the words "mental slaves" and other epithets no less uncomplimentary.

## III. BIBLE ALLUSIONS TO ADAM.

What adds to the complications and perplexities in case of Adam and Eve is that references to them are not incidental, but are essential to much else that is said; nor are they confined to any one book of the Bible, but are more numerous and explicit than in case of a score of other noted Bible characters.

Aside from the mention of their creation there is an account of their fall and banishment from Eden, a sketch of the beginning of their family, a statement of the number of years Adam lived and a notice of his death, followed by a list of his descendants, though this list is limited, according to Oriental custom, to the eldest male members of successive families.<sup>1\*</sup>

But aside from what is recorded in the book of Genesis there are in different parts of the Bible other references to Adam. His name appears in the book of Deuteronomy (32:8); in the book of Job, where there is an allusion to the garment of leaves used after the

\* Notes in this volume are found in the appendix, and are indicated by the numerals I, II, III, IV, etc.

transgression (Job 31: 33), and in the prophecy of Malachi, where the creation of Adam is mentioned in connection with the plea of the prophet that the people of God should be faithful to their marriage vows (Mal. 2: 15).

In the genealogical table given by Luke the name of Adam stands at the head of the list, as if he were as much a real personage as any of the seventy-five others whose names follow his in that catalogue (Luke 3: 23-38).

In the gospel according to Matthew our Lord, while discoursing on marriage, speaks of the creation of both Adam and Eve and says that they were to be as one (Matt. 19: 4-6).

In the epistle to the Romans Paul employs these words: "Death reigned from Adam to Moses" (Rom. 5: 14). In the first epistle to the Corinthians he says that by the transgression of Adam spiritual death came to the children of men, and that Adam was the first man and was made "a living soul" (1 Cor. 15: 22, 45).

In the first epistle to Timothy this same apostle speaks of the creation of Adam before that of Eve and of the disobedience in which the woman took the first step (1 Tim. 2: 13, 14).

And in Jude's epistle is the statement that Enoch was the seventh in succession from Adam — Seth, Enos, Cainan, Mahalaleel, Jared and Enoch being the others (Jude 14).

#### IV. DESTRUCTIVE OUTCOME IF THE MYTHICAL THEORY IS ADOPTED.

Now it must be apparent to every thoughtful person that these different Bible writers, if honest and sincere, would not have spoken as they did had they not firmly believed that the record in Genesis recounted facts rather than myths; and clearly the charge that Moses, Malachi, Luke, Paul, Jude and our Lord himself treated fables as if they were matters of fact, or that they were guilty of handing on falsehoods, knowing them to be such, would be an impeachment of their integrity which, if established, would make their authority as religious teachers of the least possible value.

As is well known, however, destructive critics do not hesitate to say that such really is the case; that the teachings of Bible writers are therefore of no more value than are those of

other ancient writers of fiction and myth, and that there is no help for it.

But if these things are so, and if naturalism is correct, then there is no Bible that is of any special authority; revelations that have been held sacred are shadowed by uncertainty, and any one who is so inclined is at liberty to pronounce upon the credibility and genuineness of what one reads; there is, too, no assurance that there was a divine Christ who rose from the dead; there is no certainty of an atonement through the death and sufferings of Christ, without which, according to New Testament theology, Christian people are yet under the curse of sins that they thought had been forgiven. In other words, if the mythical theory is adopted, the foundations of the primitive Christian faith are all in a wreck. The story of Adam, the miracles said to have been wrought by Moses, the incarnation and life, the atonement and resurrection of Christ are dogmas that one is at full liberty to accept or reject.

The critic is, therefore, making war upon the most vital things in the Christian religion. And, as it is well said, "Men who can look

calmly on while the surgeon amputates an arm or a leg begin to catch their breath and grow concerned when the knife, in a hand none too delicate and skilled, approaches the region of the heart."

## V. REINVESTIGATION.

But, before deciding hastily, to abandon opinions that have been long and sacredly cherished, and before following submissively to their logical outcome the assertions of critics and skeptics, would it not be well for one to re-examine and test the new views by what is latest discovered in the world's progress? May it not be that there are two sides to some of these questions and that the critic, the naturalist and skeptic may find themselves and their theories beset with no fewer nor less perplexing intellectual and scientific difficulties than those that confront the orthodox believer?

In seeking an answer to these questions attention is called first to the fact that there are some things bearing on the subject under discussion that are not myths,

VI. A FIRST MAN NO MYTH; EVIDENCE OF  
THE UNITY AND COMMON ORIGIN OF THE  
HUMAN RACE.

That there was a first man, whatever his name, Adam or something else, is not a myth. In other words, there must have been one man who stood at the head of the human race, unless ten or a hundred or a thousand sprang up in a sort of eruptive way at the same instant.

While this theory of an eruption of human beings in considerable numbers and in different localities has been advocated by a few scientists, notably by Prof. Jean Louis R. Agassiz, and is supported by some analogies in nature, yet it is no longer regarded as tenable by those who have given careful attention to these subjects.<sup>2</sup>

Tradition, comparative religion, comparative philology, the science of biology and that of physiology unitedly emphasize the unity and common origin of the human family.

After giving a good deal of attention to these subjects, Prof. Alexander Winchell, in one of

his latest publications, speaking as a geologist, employs this language: "I hold that the blood of the first human stock flows in the veins of every living human being."

Professor Farrar, on philological grounds, in his "Language and Languages" puts the matter thus:

It can no longer remain doubtful to any reasonable man that the stately Brahmin, and the gay Frenchman, and the restless Albanian, and the Irish peasant, and the Russian serf, and the Lithuanian farmer, and the English gentleman, and the Dutch boor, nay, even the poor outcast, wandering gypsy, all speak languages which were once a single and undivided form of human speech, and are all sprung from ancestors who radiated from one geographical center which was their common home.

In an introduction to Pickering's "Races of Men," Dr. John Charles Hall from an anthropological point of view made use of words that he would have no occasion to change were they spoken to-day. "We are fully satisfied," he says, "that all the races of man are, as the Bible clearly expresses it, of one blood; the black man, the red man and the white man are links in one great chain of relationship and

are children who have descended from one common parent."

Dr. A. J. Butler, in his "History of Mankind," says that "wherever the earth is inhabited by man we find people who are members of one and the same human race. There is only one species of man; the varieties are numerous, but do not go deep."

Prof. John S. Hittell, in his "History of Mental Growth," speaking as a psychologist, makes the statement that "all men belong to one species. In all tribes and nations and in all stages of culture, man has the same general features of physical form and mental growth. He has the same number of pulse beats and of inhalations in a minute, the same average temperature, the same wants, the same passions."

Prof. Thomas Henry Huxley, in his "Critiques and Addresses," looking at the subject from several scientific points of view, does not hesitate to say that those "who hold that the human race sprang from more than one original pair have as yet completely failed to adduce satisfactory proof of the specific diversity of

mankind. The assumption of more than one primitive stock for all is altogether superfluous."

Johann Christoph Adelung, a distinguished philologist and librarian at Dresden, speaks thus:

Asia has been in all times regarded as the country where the human race had its beginning, received its first education and from which its increase was spread over the rest of the globe. Tracing people up to tribes, and tribes up to families, we are conducted at last, if not by history, at least by tradition of all old people, to a single pair from which families, tribes and nations have been successively produced.<sup>3</sup>

The evidence, therefore, that convinced these men of the unity and common origin of the human race, looking at the subject as they did from almost every point of view, cannot wisely be set aside; indeed, it ought to satisfy any fair-minded person that there was a first man and that from him the entire race has descended. (Comp. Gen. 3:20.)

## VII. RECENT APPEARANCE OF MAN ON EARTH NO MYTH.

It is a fact now well established that human beings appeared on earth for the first time not

very long ago. It is true that a few speculative philosophers have reasoned that the origin of man dates back almost countless ages. Professors Geikie, Croll and Lyell in their estimates contended that man has been on earth two hundred thousand years. Prof. Thomas Sterry Hunt, from biological and evolutionary points of view, advanced the opinion that man has been on earth nine million years. But M. Launde, a French astronomer, outestimated them all, for, not being able to think of any way scientifically for starting the human family, reached the conclusion that man was not started at all, and therefore is eternal.

There is scarcely need of saying that one of these opinions is just as improbable as the other, and that there is not the slightest scientific or philosophical foundation for either; on the other hand there is positive proof that man has not been here nine million nor two hundred thousand years, and much more proof that there was once a time when he was not here at all and therefore certainly had a beginning.

The limits proposed in this discussion do

not allow of an extended presentation of facts, hence expert opinion may again be resorted to in support of the views advanced as to the time when man appeared in this world.

1. *Evidences that Man did not Appear until after the Miocene, Pliocene and Tertiary Formations.*

Prof. H. W. Haynes, a careful investigator, after pointing out the mistakes made by geologists in their estimates of man's history on the earth, says, "The evidence for the antiquity of man on the hypothesis of evolution is purely speculative, no human remains having as yet been found in either the miocene or pliocene strata."

"The miocene man," says Prof. Joseph Le Conte, "is not at present acknowledged by a single careful geologist."

M. Reinach, another specialist, and author of "La Préhistorique," expresses his belief thus: "Have we any certain traces of the existence of an intelligent being in the tertiary period? Not one that is of such a nature as to carry conviction to an impartial mind."

Now, if it is kept in view that in geological history these terms, miocene, pliocene and tertiary, are used to denote deposits that are not nine million, nor one million years old, but such as were formed, speaking geologically, only a few thousand years ago, it will be apparent to every one that the date of the beginnings of the human race is not so far off as some scientists have been insisting.

From time to time, as is well known, discoveries of human remains have been made in California, Kansas and other Western states that indicate, it is said, great antiquity—from fifty to a hundred thousand years. But the conclusion reached by a more recent study of the caves in various parts of the United States, conducted by Prof. W. H. Holmes aided by a special grant of money provided for that purpose by the Carnegie Institution, is that there is nothing whatever to show that “man has been in America longer than four or five thousand years at the utmost.”<sup>4</sup>

And from another and distinct point of view the evidence is conclusive that the excessive instability of the crust of the earth down

almost to the close of the ice age was such that man could not have survived, even if he had appeared at an earlier date; his immense antiquity is therefore absolutely precluded.

And geologists are now pointing to another fact that the cereal plants, such as barley, corn, rice, wheat and the like, which are invaluable if not absolutely necessary for man's sustenance, are likewise recent, not appearing until the beginning of these latest geological periods.

The same is true of certain trees, such as the fig and other fruit trees, the oak, poplar, palm, walnut and willow; these have no ancestors, but came recently, and appear to have developed on "a new organic principle."

And to these late comers are to be added domestic animals such as cattle, the horse, dog, goat, sheep and the like.

## *2. Not until after the Culmination of the Ice Epoch; Testimony of Experts.*

But one can do better still in fixing the first appearance of man, for it is now conceded that he has no place on earth earlier than the great

ice epoch. Prof. Edward Hall, secretary of the Victoria Institute of London, a specialist on these matters, in a recent announcement, June, 1903, says, "Not in one single case in the whole of Europe or America has a trace of man's existence been found below the only deposits which we have a right to assume were developed and produced by the great ice sheets of the early glacial periods." This opinion is fully concurred in by Professors Haynes, Le Conte, Boyd, C. H. Dawkins, Dr. Gandry, John Evans, W. H. Holmes, M. Favre and by not a few others. Granting, therefore, that man did not appear until after the climax of the ice age, a fact at present as well established as any other in geology, and following the lead of experts as to the date of the glacial period, there can be fixed pretty accurately the beginning of the human family.

3. *And Not Earlier than from Seven to Ten  
Thousand Years Ago; Testimony of  
Experts.*

Prof. George Frederick Wright, who is acknowledged to be one of the best authorities

in this country if not in the world on the glacial epoch, has reached the conclusion that it ended not earlier than from seven to ten thousand years ago. Prof. Joseph Prestwich collected much evidence which goes to show that the close of the glacial period falls within the limits of eight and twelve thousand years ago. The opinion of M. Adhemar and of Dr. James Croll is that it closed not earlier than eleven thousand years ago. Prof. Rollin D. Salisbury and Dr. Warren Upham, among the most recent of American geologists, think that from seven to ten thousand years ago is a fair estimate.

In a review article (1904) Dr. Upham, speaking of the post-glacial era, says that "from the studies of Niagara by Wright and myself, coinciding approximately with the estimate of Winchell and with a large number of estimates and computations collected by Hanson from many observers in America and Europe, it certainly seems well demonstrated that this period [post-glacial] is from seven thousand to ten thousand years."

Dr. William Andrews is of the opinion that

the ice age, though lingering still in Alaska, in Greenland and on the mountain plateaus of Norway, was completed nearly as it now is "not further away than from five to seven thousand five hundred years ago." The words of Professor Winchell are not only confirmatory, but graphic and suggestive:

Man has no place till after the reign of ice. It has been imagined that the close of the reign of ice dates back perhaps a hundred thousand years. There is no evidence of this. The fact is that we ourselves came upon the earth in time to witness the retreat of the glaciers. They still linger in the valleys of the Alps and along the northern shores of Europe and Asia. The fact is we are not so far out of the dust, chaos and barbarism of antiquity as we had supposed. The very beginnings of our race are still almost in sight. Geological events which, from the force of habit in considering them we had imagined to be located far back in the history of things, are found to have transpired at our very doors.

Now let it be kept in mind that on this subject these are among the very latest and most indisputable utterances of scientists whose high standing is unquestioned. It therefore turns out that in place of the now aban-

doned estimates of man's antiquity based upon mud deposits, Nile pottery, flint chips, tumulus-dolmens, peat bogs, the kitchen middens of Denmark, lake dwellers of Switzerland, and other unreliable data, there stands the assured fact that man's arrival on earth was not much, if any, earlier than the historic dates given in the Bible.<sup>5</sup>

#### VIII. HIGH RANK OF PRIMITIVE MAN NO MYTH.

Another fact, quite troublesome to agnostics, evolutionists and free-thinkers of all sorts, that can no longer be treated as a myth, is that the first peoples of whom there is any historic account were splendid types of humanity. They had great physical powers. "There were giants in the earth in those days."<sup>6</sup>

##### 1. *Evidence from Prehistoric Skulls.*

Taking the skull as the basis of comparison, the evidence is conclusive that there has been no improvement or elaboration since the race began.

Professor Huxley, describing one of the

oldest fossil skulls, says that "so far as size and shape are concerned, it might have been the brain of a philosopher."

Says Dr. Bruner-Bey, while speaking of the most ancient skulls yet discovered, "They surpass in size the average of modern European skulls, while their symmetrical form compares favorably with the skulls of many of the most civilized nations of modern times."

Prof. Pierre Paul Broca, who made a very careful study of the celebrated "Cro-Magnon skull," which belongs to the earliest stone age, says:

The great volume of the brain, the development of the frontal region, the fine elliptical profile of the anterior portion of the skull, and the orthognathous form of the upper facial region are incontestable evidence of superiority, and are characteristics that usually are found only in civilized nations.

## *2. Evidence from Archæology and History.*

And, too, if one may judge from the works wrought and skill shown by those earliest peoples, a similar conclusion will be reached. The facts are that the first men of whom archæology and history give any account builded

immense cities, invented systems of astronomy and writing, constructed a time calendar, founded schools of law and medicine, gathered immense libraries, and could harden copper, embalm the dead and do other things in ways unknown to the people of the present generation.

The latest discoveries in the Babylonian valley by the Wolfe expedition, led by Dr. William Hayes Ward, and notably the excavations under Prof. Herman Vallrat Hilprecht, in the Nippur region, going back three and four thousand years before Christ, have put a complete negative upon all assertions as to the degraded condition of those primitive peoples.

The French explorer, DeSaryec, likewise has brought to light hundreds of tablets that make it clear that there were in the Babylonian valley, nearly five thousand years ago, great business activity, peaceful diplomatic and international relations and a complicated private life that afford unmistakable evidence of a high degree of civilization.

It appears, therefore, that on the banks of the Euphrates there were flourishing cities three thousand years before the founding of

Rome and nearly two thousand before Abraham left Ur of the Chaldees, which, long before his departure from it, had also been a city of great importance.

And it is gradually dawning upon the minds of thoughtful people that in those very primitive times man was in a civilized state not exceeded in any period of the world's history until late in the last century.

On one tablet recently discovered in the Babylonian valley there are minute astronomical calculations as to the constellation Scorpion, and the place and movements of other stars are so accurately described that the astronomers of that time, 2300 B.C., in some respects seem to have been as proficient as those of to-day.

The modern school multiplication tables are carried to the number twelve; those of ancient Babylon reach the number sixty, while their more extended tables, particularly in astronomy, in which are multiplications as high as thirteen hundred by thirteen hundred, are pronounced by modern scholars to be mathematical marvels.

It is also found that children in these earliest of schools even of the lower grades were required to master two languages, the one a learned, the other a colloquial tongue. Such the condition of the ancient Assyrian people.

The civilization of ancient Egypt, though pretty well known, will justify a brief restatement of facts in support of the argument in hand. Though the public schools of Egypt were not of such a high grade as those in Assyria, though magic played a prominent part in the religious and intellectual life of Egypt and though mathematical science was essentially rudimentary, yet in prose and poetic literature there is evidence of mature and disciplined intellectual powers even at the dawn of Egyptian history. The Egyptians, as Professor Ermans says, had "a mania for writing," and "her scribes were at work everywhere." Neither Greece nor Rome has bequeathed to the modern world such a large amount of writing as Egypt. It should be borne in mind, too, that while the times of Moses witnessed the most brilliant era in Egyptian literature, there had been even

before that date two clearly marked historic periods, both of which had their culmination and decline, and both of which were characterized by a highly organized civilization, the earliest of which extended back twenty-five hundred years before Moses.<sup>7</sup>

Heinrich Karl Brugsch, one of Germany's most thorough and distinguished Egyptologists, writing of early Egyptian civilized life, says, "Menes flourished 4455-4395 B.C., but in his time the Egyptians had long been architects, sculptors, painters, mythologists and theologians."

Speaking of the age of the great pyramids, the distinguished English Egyptologist, W. M. Flinders Petrie, calls attention to the fact that the Egyptians were then complete masters of the arts of the combined labor of masonry, sculpture, metal-working, carpentry, pottery, weaving and of dyeing, all of which is clear evidence of a highly organized social life. As a matter of fact, ancient Egyptian skill, in the arts cultivated by her people, never in recent times, by any other people, has been surpassed. They had saws made of copper,

with which they cut the firmest granite, and tubular drills with hardened points that could do the work of the modern diamond drill, leaving the hole and cone in better shape than do drills now in use. The work of the turning-lathe, too, was "fearless, powerful and surprisingly delicate" says a writer well posted in mechanics, while the skill displayed in building the great pyramid of Gizeh continues to awaken the admiration and astonishment of modern builders and engineers. Fragments of Egyptian cloth of very ancient date have been discovered woven with threads of about one hundred hanks to the pound, with one hundred and forty threads to the inch in the warp and sixty-four in the woof. This harmonizes with the Old Testament record that Pharaoh arrayed Joseph in "vestures of fine linen."<sup>8</sup>

And, too, the study of what has been unearthed by explorers in other countries within twenty years is so fascinating as to tempt one to linger in this field longer than is really necessary to establish the point that is making. A brief mention only of the condition

of the ancient world outside of Assyria and Egypt must therefore suffice. There is no longer any doubt that a large part of the Arabian peninsula, also the central and southern portions of India, were inhabited by highly civilized peoples long before the migration of Abraham to Palestine.

Prof. Archibald Henry Sayce, speaking of Arabia, says, "In days which, if Dr. Glaser is right, were contemporaneous with the exodus of Israel, man was in a cultured and prosperous realm, the mart and center of the spice merchants of the East, whose kings founded settlements on the frontiers of Edom and whose people followed the art of alphabetic writing."

Prof. Fritz Hommel gives expression to similar views, adding a thought of value to the friends of the Bible. "It is my conviction," he says, "that Arabia itself will furnish the direct proofs that much of the destructive criticism of the Pentateuch is absolutely erroneous."

In Persia, near Susa, tablets and cylinders with hieroglyphic inscriptions have been unearthed that are considered by Schell to belong to a period not later than four thousand years B.C.

The Hittites, too, judging from their ancient hieroglyphic literature, monuments and sculpture, taking into account what appear to be contemporaneous tablets found among several sites in Asia Minor, appear as early as twenty-five hundred years before the Christian era to have been an enterprising and highly civilized people.

Professor Sayce's recent work, "The Story of a Forgotten Empire," exposes to their very great disadvantage some of the bold assertions of higher critics. The critics affirmed, for instance, that the Hittites were a very rude and inferior people, altogether undeserving the distinction accorded them by Bible writers. But the recent decipherment of inscriptions makes it clear that the Hittites belonged, precisely as the Bible represents, to a race whose name was feared as far as the western extremity of Asia Minor, whose capital resisted the arms of both Assyria and Egypt, whose civilization played a very important and leading part in the settlement of the East.

They invented the circular seal and wrote

international treaties of peace upon plates of silver, and were workers of gold, silver and iron long before the times of the Egyptian ruler Ramses II. It is, therefore, no occasion for humiliation, at least on the ground of their civilization and great power, that the Hittites were friends of Abraham and allies of David, nor that Bathsheba, the wife of Uriah the Hittite, was the mother of Solomon and a distant ancestress of Christ.

The prehistoric civilization of Syria and Palestine in some respects approaches that of Egypt. Works in gold and silver, inscribed gems, altars and arks, were in general use in those countries centuries before Abraham took up his abode in Canaan.

Discoveries, too, in Crete by Dr. Evans, keeper of the Ashmolean at Oxford, are of peculiar interest. They not only make it clear that Crete was the stepping stone between the most ancient civilization of Egypt and that of Europe, but that art and letters (not hieroglyphics, but letters) were cultivated in Crete at least two centuries before the time of Moses. Among the artistic treas-

ures discovered on that island are "marvelously cut cameos, equal to the work done thousands of years later; delicately chased jars; statuettes of running boys and flying birds." And as early as four thousand years before the Christian era there were royal palaces in Crete having sanitary arrangements superior to those in any city of America until within a very few years.

There is at the present time, too, no question that the people who lived by fishing and hunting in northern Europe, the so-called paleolithic cave dwellers, were much superior to their descendants, the modern Esquimaux.

And the prehistoric relics and ruins of Mexico, of Central and South America, with strong evidences pointing to their Asiatic origin, furnish no less conclusive evidence of a high order of civilization than do the discoveries made in other countries of the world.

A recent writer on the early dwellers in America makes the remarkable statement that "in Peruvian caves have been found many skulls which bear marks showing that they were trephined by primitive surgeons. In

some cases a fresh growth of bone proves that the patients recovered; in other instances they evidently died. Sometimes the hole thus made was filled with a plate of silver, in other cases with a piece of shell."

### 3. *Evidence from Philology and Comparative Ethics and Religion.*

And, too, philological science has established the fact that there is a background of high civilization in the history of the various migratory peoples of Europe, as well as in that of those inhabiting nearly every other country in the world, a fact that makes for the complete overthrow of the naturalistic assertions that a race of inarticulate creatures at some period in the world's history was evolved into a race of articulate beings who, beginning with brute sounds, such as the neigh of a horse or bark of a dog, developed from those crude beginnings existing human speech.

If philological science clearly demonstrates anything, it is that crude and uncivilized tongues in every case bear the impress of a descent, rather than an ascent.

And those who have given the most careful attention to matters belonging in the fields of comparative ethics and religion have no hesitation in saying that the ancestors of all the peoples of the East had moral codes of high standard and began their religious life with a true worship of the Supreme Being.

“ In all the religions of ancient Asia,” says François Lenormant, “ the mysterious name [God] was considered to be that of a real and divine being, who had a personal existence and exclusive power over both nature and the world of spirits.”

In the earliest writings of the Egyptians was brought into prominence the doctrine of the immortality of the soul, and it was made a fundamental article in the religious faith of that people.<sup>9</sup>

The ancient Egyptians from childhood were taught, as children of Christian parents now are, from a religious catechism. The instruction was that all men must appear in the presence of the Divine Judge, and ought to be able to say:

I have not privily done evil to my neighbors. I have not afflicted any, nor caused any to weep. I

have not told lies. I have not done any wicked thing. I have not done what is hateful to the gods. I have not been idle. I have not stolen. I have not committed adultery. I have not committed murder. I have given bread to the hungry, water to the thirsty, clothes to the naked, shelter to the stranger.

And no one can read carefully "The Book of the Dead" without being profoundly impressed with the system of morality that it taught the people for thousands of years in the land of the Nile.<sup>10</sup>

Confucius, the Chinese philosopher (550-478 B.C.), instructed his countrymen in a splendid system of ethics. Zarathustra (Zoroaster), probably about 800 B.C., taught the Persians that "holiness is rewarded by immortality and heaven, and that good thoughts, good words and good deeds are the object of moral striving." But these men, though they may have added something to what they had received, were largely only handers-down of that which had been said by teachers of ethics and religion centuries before.

And when the dumb tongue of inscriptions already discovered and others yet to be dis-

covered is unloosened, and when mysterious hieroglyphics, not yet deciphered, found in America as well as in Asia and Europe, are translated, and when the tireless explorer has brought to light relics and works of art long since hidden from the eyes of men in different countries of the world, if one may judge from what already has been discovered, there will be additional and overwhelming evidence of the credibility of the records and revelations of the sacred Scriptures, and the fact will be incontestably established that the earliest inhabitants of the earth were of a perfect type, from both physical and mental points of view.

And from what has been shown it can no longer rationally be questioned that the sciences of anatomy, of geology, of archæology, of philology, of ethics and of theology unite in demolishing all theories of naturalism as to the character and condition of the earliest inhabitants of the earth of whom there is any record.

And the evolutionary hypothesis that the human race began in a savage state and slowly

worked up to its present condition, consuming in this development a hundred thousand years, more or fewer, is, in the presence of established facts, an assumption as groundless as anything one can imagine. On the other hand, a sudden emergence from a savage state to one represented by the ancient civilizations of Assyria, Babylon, Egypt and that of many other countries is not an emergence of which history shows any evidence. Hence the theory that the human family began high up in civilized and social life but afterwards suffered a decadence has probabilities in its favor that amount well nigh to an absolute certainty.

What may be insisted upon, therefore, is this: There is no evidence of any kind that Adam, who throughout the Bible is spoken of as an authentic person, was not the first man; there is no evidence that he did not have a perfect body and fully endowed intellect; there is no evidence that he could not give appropriate names to the animals brought before him (Gen. 2: 20); there is no evidence that his son Cain did not build a city (Gen. 4: 17); there is no evidence that his grandson, Jubal,

did not handle the harp and organ (Gen. 4: 21); and there is no evidence that Jubal's brother, Tubal-Cain, and grandson of Adam, was not a worker in brass and iron (Gen. 4: 22).

But there is no need of stating these matters in negative terms, for all discoveries in the last twenty-five or more years are in harmony with the Bible record that the first beings on earth that wore the human form had a body just as perfect, and a brain or an intellect just as capable of working, and a language just as complete in expressing thought, as those of any man now living. These are not philosophical nor theological speculations, but conclusions based upon established facts and reached by approved scientific methods.

## CHAPTER II

### **Whence the First Perfectly Developed Man; Theories of Evolution, Atheistic and Theistic**

At this point a question that as the years go on is growing more and more perplexing to agnosticism, free thought, naturalism and other forms of skepticism, though for fifty years men have been wearing their brains out trying to solve it, is this: How did that first perfectly developed man, who came on earth only a few thousand years ago, get here?

Among the methods that have been devised, and the one that has had the most triumphant run, is that man was evolved from animals of a high order, which in turn were evolved from lower forms of animal and vegetable life and that those lowest forms were developed originally from life germs, or monads, which theistic evolutionists, on the one hand, say were created by infinite intelligence, while naturalistic evolutionists, on the other, insist that they

happened to come into existence nobody knows exactly when or where or how, but, as these men usually say, by "some cause unknown to science." <sup>11</sup>

## I. LABORATORY OF NATURALISM.

But as organized beings must have had a beginning somewhere and at some time, naturalism has surmised that there was a sort of mighty laboratory that contained ingredients that have entered into the composition of all organisms, and though that laboratory had neither professor nor assistant, it produced under natural law the beginnings of all living things and that there has been an unbroken continuity from those beginnings to the conditions now found on the earth. Of the things contained in that laboratory, if we may believe all that has been said, were "bathmism," "cosmic ether," "cosmic emotion," "germplasm," "pangenesis," "protoplasm," "growth force," "vital force," "vital fluid," and that some of these or something else brought about "spontaneous generation." Here certainly are names and terms enough

to account for the beginning of things quite independent of God.<sup>12</sup>

But it ought to be said that not for five or ten years have these terms, once very potent on the lips of scientists and philosophers, been employed seriously by any reputable writer on these subjects.

## II. NATURALISTIC METHODS.

Nature's methods of procedure, too, as will be seen by the following quotations, are no less wonderful, according to certain philosophers, than the elements she has produced.

It is now nearly two thousand years since Plutarch, in the following words, initiated his contemporaries into the resourcefulness and methods of nature:

The insecable bodies or atoms, by a wild and fortuitous motion, without any governing power, incessantly and swiftly were hurried one against another, many bodies being jumbled together; upon this account they have a diversity in their figures and magnitude. After this manner the principal parts of the earth were constituted.

Not very unlike this are the speculations of the late Herbert Spencer:

The different groupings of units, and the combinations of the unlike groups, each with its own kind and each with other kinds, have produced the kinds of matter we call elementary. . . . Certain of the ethereal waves falling upon them [carbolic acid, water and ammonia], there results a detachment of some of the combined atoms, and a union of the rest. And the conclusion suggested is that the induced vibrations among the various atoms as at first arranged are so incongruous as to produce instability, and to give collateral affinities the power to work a rearrangement, which, though less stable under other conditions, is more stable in the presence of these particular undulations.

Borrowing the thought and terms from Dr. Haeckel, a representative of those who speak as if having all knowledge at their finger tips, gives this explanation of the origin of animal life:

The monar is said to be the simplest form of life that has yet been found. It has been described as an organism without organs. It is a kind of structureless structure, a little mass of transparent jelly that can flatten itself out, and can expand and contract around its food. It can feed without a mouth, digest without a stomach, walk without feet, and reproduce itself by simple division.

By taking this monar as the commencement of animal life, or rather as the first animal, it is easy to follow the development of the organic structure through all the forms of life to man himself.

But the very latest publication that sets forth nature's methods in producing organized life (January, 1904) is by an American scientist:

It is supposed that when the earth was very hot and cooling certain compounds of carbon and nitrogen, called cyanogen compounds, were formed in large quantities and precipitated into the warm primitive sea. These compounds then entered into a reaction, which resulted in the production of protoplasm, and this reaction has been handed down from one particle of protoplasm to another from cell to cell ever since. Although originally this reaction took place outside of protoplasm, it is now confined to it, since the conditions on the surface of the earth no longer enable it to continue outside. In my opinion this reaction probably concerns the cyanogen compounds which are produced in the course of the chemical changes in the cell, and this reaction in its turn produces the complex proteids and other substances which give protoplasm its contractile and other powers. To make living matter, if this is true, we shall not have first to make albumin. Albumin is a

result of the reaction and not the cause; nor shall we have to make a living substance, for, as has been shown, no such substance probably exists; but we shall have to duplicate a reaction in which possibly several substances are concerned.

It is needless to say that this sort of talk, from Plutarch down, deserves, on both rhetorical and scientific grounds, nothing better than the severest condemnation. And it is almost past belief that noted philosophers and scientists should persist most doggedly, and run themselves out of breath and good English speech, in order to elevate animals, degrade men and dismiss God from the universe.

Naturalism in carrying to completion its theory insists, quite contrary to established facts, as already pointed out, that after men had emerged from the general life of the world and become a distinct species, they had at first little more intelligence than apes; that they lived in the open air, slept on the ground and in caves, ate roots, the bark of trees, frogs, snakes, or anything else they could pick up; and that their posterity were savages of the basest sort, who by the slowest and most laborious

processes, extending through countless ages, have come up to the plane on which humanity now stands.

### III. A FASCINATING THEORY BUT ENTIRELY DESTITUTE OF SUPPORTING EVIDENCE.

Such is the most popular naturalistic theory of the origin and primeval history of man. While this scheme of developing the human race from the lowest forms of plant and animal life, through natural selection, or by the survival of the fittest, has all the interest of a captivating romance, and while twenty or twenty-five years ago there were very few scholars, though occasionally one, such as Wigand, Kölliker, Nägeli and a few others, who dared to raise their voices in protest against Mr. Darwin's views, yet to-day there cannot be found anywhere a fair-minded critic or scientist who will not admit that there has been no time in the last fifty years when this naturalistic theory has been in such a forlorn and ragged condition, or has had so little to commend it to general favor as at the present moment. It is surprising, therefore,

that philosophical and theological professors and writers who claim to be up to date should continue to speak of evolution, either theistic or atheistic, as if it were a scientific establishment and as if it adds weight to their discussions, when carried into the realms of ethics, sociology and theology; and it is still more surprising that these men who profess to be liberally educated, who hold professorships in colleges and universities and who occupy the most important pulpits of the land, should continue to bewilder and mislead their followers with confident assertions that all scientific men and scholars are evolutionists.

In the first place, every well-informed man ought to know that this is not true; and in the second place, if true, it would make it all the worse for scientific men and scholars, for there is not one of them who will venture to say that there is a particle of evidence that a distinct species of animal ever has evolved into another distinct species, or that man has been evolved from any animal whose remains have yet been discovered. No connecting links such as evolution absolutely requires, and no remains out

of which such links can be manufactured, are known to the science of geology. It is now conceded, too, that advances in both the vegetable and animal kingdoms are made not by gradual evolutionary transformations, but by jumps. Even Mr. Darwin makes this concession: "We believe that nature does make jumps now and then." And ever since man came upon the earth the extinction of species and genera with no new ones to take their places, by jumps or otherwise, is found to be the invariable law of nature.

#### IV. THE FOUR-TOED HORSE AND JAVA SKEL- ETON.

We are not unmindful of the fact, however, that a few presumably educated men persistently, and as one is led to think perversely, announce views that are no longer tenable. A Chicago University professor of paleontology, for illustration, recently published this statement: "The modern horse can be definitely traced through a series of intermediate stages to a primitive species having four toes on each foot."

Here is an attempt on part of the professor to establish a transmutation of the species of a horse that he would have his readers believe applies to all other animals, also to man. But the facts in the case are that the fossil species of this class that have been found differ quite entirely from the modern horse, and what is worse for the paleontological professor is the fact that the very species that ought to connect those supposed earlier ancestors with the modern horse, thus forming the needed missing links, are entirely unknown in geological history. These four-toed, three-toed and two-toed animals each lived their day and then forever disappeared.

This same professor also ventured within a few months to offer in support of the evolution of man the once famous Java skeleton. These are his words:

A few years ago there was discovered in Java the skull and portion of a skeleton of a creature to which the name *pithecanthropus erectus* was given. Competent paleontologists and anthropologists to-day believe it to be a real connecting link between man and the lower animals.

The facts, however, are that during September, 1891, Dubois, a Dutch physician, discovered a tooth on the island of Java, about forty-five feet below the surface of the earth; one month later he found the roof of a skull about three feet from where he had found the tooth, and in August, 1892, he found a thigh bone forty-five feet farther away, and later on, another tooth. That is all that is known of the wonderful *pithecanthropus*, the link that connects man with the lower orders. A year or two after these discoveries the world's famous zoölogists met at Leyden and among other things examined were the remains of *pithecanthropus*.

Ten of those leading scientists concluded that they were nothing but the bones of an ape, seven held that they were those of a man and seven concluded that they were really the missing link connecting man and the ape. So that of twenty-four of the most eminent scientific authorities, only seven, not one third, ascribed any importance whatever to this *pithecanthropus erectus*.

The explanation of this difference of opinion

is, however, very simple. Prof. D. J. Cunningham, of Dublin, one of the highest authorities in Great Britain on questions of comparative anatomy, thinks it probable that these different bones do not belong to the same animal; that a part of them are those of a monkey or baboon and a part of them human. If this is the case then pithecanthropus is simply a compound of human and monkey bones found in the same neighborhood. And it may be of interest to bear in mind that since that Leyden meeting pithecanthropus has quite dropped out of public notice until reintroduced by the Chicago professor.

It would seem, therefore, rather a forlorn pass when the theory of the transmutation of species and evolution of man can find in the year 1904 no better support than the already defunct claims of scientists based upon a pre-glacial four-toed horse and an absolutely nonexistent pithecanthropus erectus.

## V. BIOLOGY AND EVOLUTION: ORIGIN OF LIFE.

The majority of leading biologists at the present time are looking upon the origin of

life, from the naturalistic point of view, as an unaccountable mystery.

As is well known, Mr. Huxley abandoned his bioplastic theory soon after its announcement, and Sir William Thomson, with rather quick dispatch, surrendered his theory that life came to this earth by means of a meteorolite from some star on which life already had an existence. The chemical theory, once advocated by Herbert Spencer, was abandoned in the last edition of his "Biology."

The attitude of the abler part of the scientific world at the present time is that of Professor Beale. "There is a gulf," he says, "between life and non-life that is unfathomable and I cannot believe it will ever be bridged."

The words of the late Professor Tyndall indicate likewise the hopelessness of science in dealing with the origin of life:

If asked whether science has solved, or is likely to solve, the problem of the universe in our day, I must shake my head in doubt. Behind and above and around us the real mystery of the universe lies unsolved, and as far as we are concerned, is incapable of solution. I share Virchow's opinion that

the theory of evolution, in its complete form, involves the assumption that at some period or other of the earth's history there occurred what would now be called spontaneous generation; but I agree with him that the proofs of it are wanting. I also hold with Virchow that the failures have been so lamentable that the doctrine is utterly discredited.<sup>13</sup>

French scientists, though at no time enthusiastic followers of Mr. Darwin, are usually pronounced in their naturalism. It is, therefore, quite in the interests of supernaturalism that the French geologist, M. Stanislas Meunier, in the *Revue Scientifique* (December, 1903), not only antagonizes all schools that hold the theory of a chemical or mechanical origin of life and the transformation of species, but argues in favor of special creation by an infinite power. He thus closes his paper:

Doubtless we cannot usefully risk any hypothesis on the mechanism of the production of living things; but it is perhaps a step in advance only to come to the conclusion that the cause of life and its manifestations on the earth is exterior to the earth and that it is anterior to our world.

It is rather surprising, therefore, at this late day, that a professor in the Wesleyan

University, Middletown, Conn., in a book entitled "Christian Faith in an Age of Science," recently published, allows himself to employ the following method of reasoning:

When we trace a continuous evolution from the nebula to the dawn of life, and again a continuous evolution from the dawn of life to the varied fauna and flora of to-day, crowned with glory in the appearance of man himself, we can hardly fail to accept the suggestion that the transition from the lifeless to the living was itself a process of evolution.

The fact is that there is no such thing as tracing "a continuous evolution from the dawn of life to the various fauna and flora of to-day." Such continuous evolution does not exist. That theory, once held, it may now be said with confidence is forever exploded.

A professor in the Chicago University, in an article just published ("The World To-day," January, 1904), is no less at variance with established facts. While arguing for the probability of forming protoplasm by artificial means he says, "From recent progress we have every reason to feel encouraged and to look forward with confidence to the artificial

formation of protoplasm." The facts, on the other hand, are that there is not the slightest ground for encouragement in looking forward to any such achievement. Every effort to discover a basic protoplasm, or to invent it, has ended in utter failure. While continued and ceaseless experiment and investigation may be highly commendable in scientists, yet for them to say that from what has been accomplished there is any encouragement that life, or the basis of life, can be produced chemically or artificially is scarcely less than a downright misrepresentation.

One therefore runs little risk in saying that the recent claim of another American scientist that he has succeeded in creating life by combining salt, water and alcohol will die the death and have the funeral of all former attempts of naturalism to produce life or account for its origin.

While it is true that much that is interesting as to life has been discovered, and though for ten years embryologists and biologists have been very active in their researches, still the question of the origin of life apart from the

disclosures of theology, appears at the present time to be even further away from solution than ever before.

The bearing upon this discussion of some of the more recent conclusions of physicists as to the nature of life is such as to warrant the following brief statement:

*First.* The coming of life into matter is as sudden as its death. There was, for instance, a day, an hour, an instant when life, human, animal or vegetable, was not; the next instant, it was. This is as true whenever non-living matter now becomes living as it was at the first appearance of life on earth.

*Second.* So far as science can report, there is no life in existence that has not come from previous life. Heat, light and motion can be started afresh, — that is, where nothing of the kind previously existed. But not so with life. No reputable scientist will venture to dissent from the conclusion that “all matter that lives has proceeded from matter that lived before it, and there has been no exception to this since the time of creation” (Beale).

*Third.* Life is impossible without water.

The quantity of water required by living tissue is a surprise to every student of natural history. But there was a time when there was no water on earth or in the physical universe. All oceans were oceans of fire, in which life or germs of life could neither exist nor originate.<sup>14</sup>

*Fourth.* Life is "a power distinct from all material properties, forces and agencies," and is governed by no laws that control material things: that is, life belongs to a kingdom by itself. But the moment living matter dies it again is subject to the ordinary laws of matter.

*Fifth.* While thousands of natural agencies can destroy life, not one of them can restore it. Dead matter can be dissolved and then be taken in hand by living matter and made to live again, but never without such dissolution and never without coming into contact with matter that is living (comp. 1 Cor. 15:36). It would seem to follow, therefore, that if all life on earth should now be destroyed, there could be no return of life to the earth except by supernatural intervention. And if life should cease throughout the entire

universe there could be no restoration of it to all eternity unless a living God who never began to be and who cannot die should interpose and create it.

## VI. BIOLOGY AND EVOLUTION: ORIGIN OF MAN.

Biologists of the school of naturalism were never more perplexed than they now are at the mystery surrounding the origin of man. Investigations and discoveries in every direction are an embarrassment to them. A few illustrations are in point. It is found that though there are twenty thousand or more species of animals, not one instance is known where different species have been crossed that the result has not been sterility in the animal thus begotten. The invariable law is that nature shall keep the species distinct. If, however, the theory of evolution is true no reason can be given why the world should not now be so full of animals in various stages of physical transformation that it would completely puzzle scientists in making their classifications. But as a matter of fact, the naturalist " finds no

difficulty in placing each newly discovered animal in its proper order." And, too, there is not the remotest evidence to show that any order of animals ever has reached, or ever can reach, a point where slowly or suddenly it can come into possession of a human soul, a human mind or even a human body.

But more than this; it is at present the teaching of biological science that the structureless germ of one species of plant never can evolve or be changed into the structureless germ of another species of plant and much less into that of an animal or a man; and that the structureless germ of one species of animal never can evolve or be changed into the structureless germ of another species of animal, much less into that of a man. The structureless germs of all life are at the very threshold of their appearance as immutable as the most highly organized forms of plant or animal life known in natural history.

And, too, the immutability of animal types after passing from the germ stage is also now perfectly well established. Two French writers, Messrs. Lortet and Gaillard, who have had

unusual opportunities for investigation, have published recently a book entitled, "The Mummified Fauna of Ancient Egypt." A reviewer of this book in the *Revue Scientifique* concludes thus:

Whether we have to do with birds, fishes, mammals, or reptiles, we shall have no doubt after reading the works of Messrs. Lortet and Gaillard, regarding the proper conclusion to adopt. It is that in the Egyptian environment, very uniform, very constant, very stable, animals have not varied for five, six and perhaps for seven thousand years.

The same is to be said of the human race. A writer who has examined relics recently discovered by Dr. Evans in Crete employs these words:

I spent a long time studying the muscles and veins of the Cretan forearm of four thousand years ago, as shown in some of Dr. Evans' wonderful photographs. Their arrangement is identical to the smallest detail with that of the surface veins and muscles in the arm that writes these words. These statuettes constitute, in my opinion, the oldest exact anatomical records in the world, and my study of them leads to the conclusion that in four thousand years there has been no change in even the minute details of the forearm of man. In other words,

evolution, so far as it affects the body of man, has stopped.

These are most interesting facts. But the writer's inference that the evolution of the human body continued for a while but stopped four thousand years ago, more or fewer, is essentially misleading; for there has been no evolution of the human body since the creation of Adam except the ordinary and natural growth of the body from infancy to manhood. And forever hereafter the evolution, or rather the development, of the human race will not be physical but is to be confined to the realms of the invisible and spiritual.

Another correlated fact is that in what is called "the primordial zone," which covers the earliest stage of biological history, are to be found the very highest type of mollusks known to science. The same may be said of the earliest fish, reptilian and mammalian families: they each "appeared fully equipped and in the plenitude of their power." After their appearance they improved in no respect, nor did they have any ancestors. They had their

age, then disappeared, often suddenly, and left no lineal descendants.

And, too, as Prof. John S. Newbury has shown, not one "new species of flora has appeared on earth since the appearance of those that followed the great ice era." When, therefore, all these facts and the laws that govern them are taken into account one is justified in saying that it is doubtful if at any time in the world's history there has been a theory that has gained so great popularity with such an unsubstantial basis as that of the evolution of man from lower orders.

## VII. EVOLUTION COMBATED BY EMINENT SCIENTISTS.

In making good this statement, attention is called to expert opinion, of which there is at present a large and increasing amount.

Says Professor Huxley, and certainly no scientist will lightly esteem his words:

After much consideration, and with assuredly no bias against Mr. Darwin's views, it is my clear conviction that, as the evidence now stands, it is not proved that a group of animals having all the characteristics exhibited by species in nature ever

has been originated by selection, whether artificial or natural.

The late Professor Virchow, of Berlin, unquestionably the highest authority in physiology in Germany, at one time a thorough-going materialist and pronounced advocate of Haeckel's views, subsequently in his famous lecture on "Freedom of Science" entirely abandoned some of his earlier views. Speaking of evolution he said:

It is all nonsense; you are as far as ever you were from establishing any connection between man and the ape. There always exists a sharp line of demarcation between man and the ape. We cannot pronounce it proved by science that man descends from the ape or from any other animal.

At the last convention of anthropologists held in Vienna, Virchow confirmed what he had previously said in these words:

The attempt to find the transition from animal to man has ended in total failure. The middle link has not been found and will not be found. Man is not descended from the ape. It has been proved beyond a doubt that during the past five thousand years there has been no noticeable change in mankind.

St. George Mivart, late professor of biology

in University College, Kensington, and author of several scientific treatises, employs this language:

With regard to the conception as put forward by Mr. Darwin, I cannot truly characterize it except by an epithet I employ with great reluctance. I weigh my words, and have present to my mind the many distinguished naturalists who have accepted the notion, and yet I cannot call it anything but a puerile hypothesis.

Dr. Etheridge, of the British Museum, one of England's most famous experts in fossilology, has passed a no less severe criticism upon evolution:

In all this great museum there is not a particle of evidence of transmutation of species. Nine tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views.

Prof. Lionel S. Beale, physiologist, microscopist and professor of anatomy and pathology in Kings College, London, stands to-day with Lord Kelvin at the head of English scientists, and in his special field is almost without a peer in the world. While addressing the

Victoria Institute of London the last of June, 1903, he employed these words:

The idea of any relation having been established between the non-living and living, by a gradual advance from lifeless matter to the lowest forms of life and so onwards to the higher and more complex, has not the slightest evidence from the facts of any section of living nature of which anything is known. Man is man from the earliest period of his existence as a structureless germ [comp. 1 Cor. 15: 38, 39], and there is no evidence that he has descended from, or is or was, in any way specially related to any other organism in nature through evolution or by any other process. In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence.

Professor Fleischmann, of Erlangen, one of the several recent converts to anti-Darwinism, in a book just published in Leipsic, "*Die Darwin'sche Theorie*," reaches the conclusion that "the Darwinian theory of descent has not a single fact to confirm it in the realm of nature. It is not the result of scientific research, but purely the product of the imagination."

But perhaps the most interesting and remarkable confirmation of the views just ex-

pressed is from Prof. Ernst Haeckel, who is classed among the ablest and most pronounced naturalistic evolutionists of recent date. In his latest utterances he bewails the fact that he is standing almost alone. "Most modern investigators of science have come to the conclusion," he says, "that the doctrine of evolution and particularly Darwinism is an error and cannot be maintained." Then he enumerates the names of several distinguished men, such as Drs. E. Dennert and Goette, Edward von Hartmann and Edward Hoppe, Professors Paulson and Rutmeyer, W. Max Wundt and Zoeckler, whom he calls the "bold and talented scientists" who have abandoned the views of Darwin, though there was a time when they advocated them.

Such the facts and fate of both naturalistic and theistic evolution. And yet there are men on the street, in the literary circle, in the school-room and in the pulpit who are continuing to talk as if the theory of evolution still has a respectable standing in the world. Whether this is evidence of ignorance, or perversity one is unable to make out.<sup>15</sup>

## VIII. RECENT TRANSMUTATION THEORY.

Attention is next called to what would seem a desperate if not final attempt on the part of naturalists to account for the origin of man. The credit or discredit of this latest move, made evidently to meet a scientific difficulty, that of bringing man upon the earth within the time limits demanded by geology and biology, is to be accorded to a professor in Yale College.

Compelled to admit that man could not have been developed by the slow process of either theistic or atheistic evolution, the professor states his views substantially thus:

During the cold and frost of the ice age all land animals, including apes and monkeys, were driven from northern to southern latitudes. After a time they reached Southern Europe and were there hemmed in by ice on the north and the Mediterranean Sea on the south. Later, the higher order of apes were compelled to leave the trees that were becoming destitute of fruit and seek sea foods, dig for nuts and roots, or starve. Amid these desperate straits, in which an innumerable number perished, a few of them began to lift themselves on their hind legs in order to increase their range of vision; they found, after a while, that they could look about and walk

at the same time. In this struggle for subsistence and existence the more enterprising, two or three or more, male and female, of course became human beings of low order but still human beings capable of development and propagation.

Such is one of the latest devices of naturalistic science and of an American university professor to get man on the earth. The mildest criticism that can be passed on this hypothesis is that it does not have the support of one single established fact in geology, in biology, in zoölogy, in archæology or in any other department of science upon which to rest hand or foot.<sup>16</sup>

#### IX. RECAPITULATION; MAKESHIFTS AND FAILURES OF NATURALISM.

One is now in a position to recapitulate and briefly point out the makeshifts and failures of naturalism—the theory that nature does everything without the intervention of God—in its contentions with supernaturalism—the theory that God is constantly supervising the affairs of the world of nature and no less the affairs of mankind. In its most radical type naturalism is atheistic, and insists

that creative power and universal superintendence are not of God but are involved in the nature of things. In its more conservative attitude naturalism admits God into the universe, but after life and other things are started they are allowed to develop and govern themselves, more or less, without interference or interposition.

Supernaturalism, on the other hand, insists that there is a Creator; that he is infinite, all-wise and everywhere present; that he is the author of life; that there is nothing that he does not personally and with the utmost care superintend, even to the flight and fall of a sparrow, and that his control is absolute and constant over everything in the universe except the will of intelligent beings, and even over this he exercises a measure of restraint (Ps. 76:10).

In support of this ancient faith are found at present not theologians alone, but men who have devoted their lives to scientific and philosophical investigations and who rank the highest of any in the world in their special departments of labor.

In an address already quoted (June, 1903), Professor Beale speaks thus for the ancient faith of Christendom:

There is not a particle of living matter of any kind which can be explained except on the view that it depends upon God. The living particles themselves, and their action during life, can only be reasonably accounted for by attributing them to vital power created, sustained and regulated from the beginning by the living God. The infinite, designing, directing, sustaining power of the eternal living God, as it seems to me, looking from the science side only, must be acknowledged in every kind of living matter and at every period of life.

Quite as pronouncedly, too, does Lord Kelvin, in a recent address (May, 1903), state his belief:

Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers which we saw around us grew by mere chemical force. He answered: "No; no more than I can believe that a book of botany describing them could grow by mere chemical force."

It is not in dead matter that men live, move and have their being, but in a creative and directive power which science compels us to accept as an article of faith. Is there anything so absurd as to

believe that a number of atoms, by falling together of their own accord could make a crystal, a microbe or a living animal?

Professor Agassiz in his "Essay on Classification" puts the matter tersely:

Until it can be proven that matter can think and feel and choose, I take the existence of thought not our own in nature as proof of the existence in nature of a personal thinker not ourselves.

The late George John Romanes, Fullerian professor of physiology at the Royal Institution, wrote in 1888 one of the most trenchant books in existence against supernaturalism, but after further study changed his views entirely, and died, in 1894, confessing his faith not only in the controlling providence of God, but also in the deity of Christ.

A more beautiful and humble confession of faith than that of Professor Huxley, just published in his "Life and Letters" (1903), could scarcely be asked. "Science seems to me," he says, "to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of an entire surrender to the will of God."

From present indications, therefore, one may rest assured that the day of which the distinguished bacteriologist Pasteur wrote is having its dawn: "Posterity will one day laugh at the foolishness of modern materialistic philosophers. The more I study nature, the more I stand amazed at the works of the Creator."

Naturalism also has contended that man is an evolution, while supernaturalism has held that he is a creation. The battle on this subject has been fought as already shown, and nothing in the scientific world is better established than this proposition, — that man's first appearance on earth was eruptive and that for him no lineal or physical ancestry as yet has been discovered, though in the earlier creations there were repeated prophecies of his coming. And one of the most inexcusable mistakes of evolutionists, one that has resulted in all sorts of erroneous speculations, is their failure to distinguish between the prophecies or anticipations in nature and lineal or organic connections. While the coming of man has been prefigured in nearly all living organisms, even in the lowest forms, yet an organic

connection no more exists between those forms and man than one exists between the quartz crystal with its root-like base and an oak tree.<sup>17</sup>

Naturalism has also assumed that man is an animal like all others, though having for distinguishing characteristics faculties and powers more fully developed than those of any of the lower orders. A representative formula of naturalism is that "man is an animal and differs only from other animals in a more highly developed social and intellectual life."

Supernaturalism, on the other hand, has argued that man in some respects is essentially distinct from everything else in creation. On psychological grounds this distinction generally has been conceded, but not on those that are physiological. Recently, however, physiologists are changing their attitude and conforming more and more to what seems the Scriptural view. No one is better qualified to speak on this subject than Professor Beale. In one of his latest addresses he says:

The life-power, mind and intellect of man make it certain that he is a being absolutely distinct from

all other organisms in living nature. But more than this, the actions of those bioplasts and tissues belonging to man's nervous system cannot be compared with anything else in nature; from which we, perhaps, may be able to deduce what is man's true place and his relation to his Creator [comp. 1 Cor. 6: 15, 19, 20; 2 Cor. 6: 16].

A more critical study of the history of naturalism discloses the fact that its supporters frequently have been at variance among themselves. The materialist, for instance, took the ground, and held it for years, that if there were provided matter and force he could account for the universe and everything in it. But the biologist at length saw that this position could not be maintained, and acknowledged, even if matter and force were accounted for, they alone could not produce a single existing form of organized life.

But still holding to his naturalism, the biologist reasoned that if matter, force and life were provided, and if fifty billion years more, or fewer, were allowed for the evolution of things, he would be able to explain the construction of the universe and show how man came upon the earth. In making this plea it

will be noticed that much is assumed. Force and life, say nothing of matter, have not yet been accounted for by the naturalist, which should be done before building very much of a system.

Later, however, geologists and leaders in other fields of science felt obliged to take issue with the biologist on this ground, that the earth-period is not illimitable; that "the millions of millions of years" required for the natural development of living organisms as now constituted cannot be granted, even if matter, force and life are provided, and that even twenty thousand years will exceed the time-limit for the development of man.

There seems to be left, therefore, nothing better for naturalism than that wretchedly unscientific hypothesis of the Yale professor, of a sudden or eruptive transformation or jump of a monkey into a man. It is, however, confessedly a pitiable condition in which skeptical scientists, who began their battle with an almost appalling blast of trumpets, now find themselves. They have sought by every possible means to discredit and overwhelm supernatu-

ralism. They not only signally have failed in this, but in all their investigations have not succeeded in contributing anything whatever to the world's knowledge of the origin of things, or of the method by which man came upon the earth.

#### X. PRESENT STRONG POSITION OF ORTHODOX BELIEVERS.

The Christian believer at the present hour is in a position, therefore, as never before, to challenge the whole world of naturalists to disprove a single statement in the first five books of the Bible, so far as they relate to the origin, condition and history of the peoples who earliest inhabited the earth. He is also in position to challenge skeptics of every type to place their fingers upon one solitary thing that has been discovered in the last hundred years of investigation that calls for the least change or modification in the first ten words of the book of Genesis: "In the beginning God created the heavens and the earth."

With these facts well in mind that are now firmly established, and with the strongest pos-

sible enforcement of supernaturalism by the ablest late and living scientists, the skeptic is clearly disregarding of scientific and philosophical evidence and methods if he calls in question the recent specific words as to the origin of man spoken by a careful investigator and thorough-going scientist: "Man originated through supernatural interposition at a comparatively recent date, in Central Asia." That is a conclusion which must stand until scientific evidence not now at command can be presented to disprove it.

At this point, as one readily can see, the discussion, so far as the supernatural origin of man is concerned, could be brought to a close. But if this were done, those interested in Christian theology would not be satisfied, for the sacred Scriptures, which are the basis of Christian theology, invite man to enter realms that extend a long way beyond the boundaries thus far outlined, and besides, it is not quite fair for one to tear down theories, though it is frequently done, and leave none in their place.

## CHAPTER III

### **Whence the First Perfectly Developed Man; Supernatural Creation**

#### **I. CHRIST THE CREATOR OF THE PHYSICAL UNIVERSE AND AUTHOR OF LIFE.**

No reader of the Bible, whatever his attitude towards it, whether that of belief or disbelief, can doubt that Christ is represented as the Creator of everything in the material and visible universe. In the gospel according to John are these explicit announcements: "All things were made by him; and without him was not any thing made that was made; he was in the world, and the world was made by him" (John 1:3, 10; comp. John 14:2).

In the epistle to the Colossians are words at once explicit and sublime: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and

for him: and he is before all things, and by him all things consist " (Col. 1:16, 17; comp. Eph. 3:9; Heb. 1:10; 1 Cor. 8:6).

Christ is also represented in the New Testament as the author of life. In the gospel according to John there is this reading: " In him was life; and the life was the light of men " (John 1:4; comp. Job 33:4). Christ calls himself " the bread of life " and says that he " giveth life unto the world " (John 6:33, 35). And Peter speaks of Christ as " the Prince of life " (Acts 3:15). While some of these passages clearly relate to spiritual life, others beyond reasonable question refer to every possible form of life.

In view, therefore, of the utter inability of science to solve the mystery and origin of life, and in view of the facts established as to life, it would seem that the following Bible revelations, with the best of reasons, may continue to hold their place in Christian belief: The life of Christ is eternal (John 5:26; Rev. 22:5); the life of all things on earth, including that of Adam, originated with Christ (John 6:33), and men now live and move and have

their being in him and in him alone (Col. 1: 17; comp. pp. 47-54).

## II. THE TRINITY.

The teaching of theology that Christ is the Creator of things and author of life involves the doctrine of the trinity; a few words, therefore, in explanation may be allowed. Theology does not teach that the trinity is mathematical; that would not be a theological trinity at all, but tritheism. What theology teaches is that the trinity is metaphysical. That is, the Divine One has a threefoldness, or a threefold consciousness, represented by the terms, Father, Son and Holy Ghost. And as there is but one universe, though there are in it three and only three fundamental distinctions,—law, force and manifestation,—so there is but one God, though in that Godhead there are three and only three distinctions.

An illustration may make this somewhat clearer. A tree has solid matter—leaves, bark and wood fiber, all of which are visible. In addition there are in the building of the tree force and law. It is force that does the build-

ing; it is law that governs the building. Hence in its essential composition the tree is a trinity; and these three factors and nothing else, two of which are invisible, enter into the constitution of the tree. The same may be said of every material object in the universe. Whatever the object, an invisible law governs it, an invisible force builds, grows or controls it, and the material out of which the thing is made is the third factor, the one that reveals the existence of the other two — law and force. Such is the universal trinity, which is also a type of the divine or theological trinity. (Comp. Rom. 1: 20.)<sup>19</sup>

It follows from what has been said that there is no visible manifestation of the Godhead on earth or in heaven, and no form of organized life in the universe that does not depend upon and is not caused by that distinction of the trinity called the Son, the Word, the Christ, and upon him alone. "He that hath seen me hath seen the Father" is an announcement that with peculiar significance shows the relation existing between the ever-invisible Father and the ever-creating or manifesting Son.

### III. THE CONDITION OF THE EARTH JUST BEFORE MAN APPEARED; THE SCIENTIFIC POINT OF VIEW.

The earth before man's arrival had been in existence during periods that are difficult of comprehension. It had been part and parcel of the fire-mist from which had developed suns, planets and satellites. It had passed through the age of fishes, the age of amphibia, the age of monster reptiles, the age of enormous birds and that of the pre-glacial mammalia. There had followed the age of ice, extending, as has been estimated, through at least three hundred thousand years, closing about ten thousand years ago; soon after this the earth took on conditions much like those existing at the present time.

The frosts of the ice age and the terrestrial disturbances that occurred during its closing years were appallingly destructive. In North America, north of the middle United States, the ice was from five to ten thousand feet in thickness, with a freezing temperature well down into the Gulf of Mexico. "The

accumulated cold of years bound all northern latitudes in indissoluble bonds of ice. Animals of all sizes and kinds huddled together in caves and perished miserably together there. Glaciers brooded over all the land and desolation reigned without a rival over half the North American continent" (Professors Winchell and LeConte).

In South America the ice sheet extended from the south pole to  $37^{\circ}$  south latitude. The British Isles, northwestern Europe, northern and southern Asia, were likewise buried under immense fields of ice. "The ice epoch," says a distinguished American geologist, "was one of the most destructive and sweeping catastrophic epochs in the earth's history." The large mammals that lived before the ice age were destroyed, leaving abundant proofs of their existence, but no descendants. Preglacial insects, especially of the beetle family, and even the land snails of that epoch entirely disappeared during the reign of frost.

So, too, the effects of the freeze on plant life were equally disastrous, and, as already pointed out, grain-foods and a great variety of trees

now filling the world's forests are not survivors of the ice age, but appeared for the first time after its close. There were, too, during the later years of the reign of ice, tornadoes, floods, submergencies and upheavals of entire continents. If, therefore, there were any survivors of the pre-glacial epoch among either the world's flora or fauna, they must have been extremely rare.

#### IV. THE CONDITION OF THE EARTH JUST BEFORE MAN APPEARED; THE SCRIPTURAL POINT OF VIEW.

Preceding the creation of man there was a period that is represented in the Bible as no less disastrous than that occasioned by the ice age of geology.

The following is a literal reading of Gen. 1:1, 2: "In the beginning the Eternal created the heavens and the earth." These words are the prelude of what follows. That "beginning" may have been, therefore, five hundred million or a thousand million years ago.

The second verse is the one of chief importance, whose literal rendering is this: "And

the earth had become [past perfect tense] *tohu*, a wreck and *bohu*, without inhabitant." This desolate and tenantless condition agrees perfectly with what science reports of the glacial epoch. And there can be little doubt on scientific grounds that during the break-up of the ice age a darkness denser than that of the densest London fogs was upon the face of the floods.

#### V. THE DAYS OF CREATION AND THE BIBLE RECORD.

The hypothesis now offered is that after the devastations of the ice and drift epochs of geology, that appear to be identical in character and time with the desolate and tenantless condition of the earth described in the book of Genesis, began a series of new creations that continued through six literal days, the last of which witnessed the creation of existing mammals and man. The reading is explicit: "Then said the Eternal, Let the land bring forth the living breather after its kind, cattle, and creeper and beast of the land after its kind: and it was so. Then the Eternal made the beast of the

land after its kind and the cattle after their kind and every creeper of the soil after its kind; then the Eternal saw it was good. Then created the Eternal the man in his own image, in the image of the Eternal created he him: male and female created he them. Then was evening, then was morning; day sixth."

That the writer of the book of Genesis had in mind days of ordinary length, rather than the geological periods that had preceded and that evidently were prophetic of the six Bible days, cannot be reasonably questioned. The Hebrew word *yom* — limited by *a-rav*, evening, and *ba-kar*, morning — is never used in the Hebrew tongue to denote any period other than an ordinary day.

This is the opinion of such well-known and distinguished Hebraists as Baumgarten, Culwer, Davidson, Hagenbach, Hedge, Keil, Kalish, Murphy, Rosenmuller and Dr. S. H. Turner in his "Commentary on Genesis."

The orthodox believer, taking the position that a passage of Scripture is to be interpreted as literal, unless a figurative meaning is clearly intended by the inspired writer, and that in

an account of historic events the literal and figurative interpretations must not be comingled, reaches this conclusion, — that in six literal days, and in the order given in the Bible, the Creator brought the world out of the chaos of the glacial wreck, made it habitable, created modern flora and fauna and gave them life and power to propagate themselves until the end of time.<sup>19</sup>

In other words, if there is in the universe, as few well-informed scientists now doubt, an eternal, all-powerful and infinitely wise Something back of all visible phenomena, a first and adequate Cause of things, then the Bible record of a special intervention of that Cause in the creation of existing organized life is freed from every rational objection. And more than this such an intervention is supported by the most recent archæological discoveries, by the very latest conclusions of geological science, by the results of modern anthropological, biological and philological studies and by the science of comparative ethics and theology. Therefore the book of Genesis, passing from under the shadow of myth, is entitled to a place among the

most credible and genuine historic literature of the world.

## VI. CHRIST IN EDEN AND HIS DESIRE AND ABILITY TO CREATE MAN.

Bible theology likewise teaches that when the earth was in readiness, the author of life appeared in Eden, as he afterward did to holy men in the Hebrew commonwealth and later to the people of Judea during his incarnation, when he went about doing good, the friend of sinners, the lover and Saviour of men; that the body in which he appeared on the day of man's creation was spiritual (comp. 1 Cor. 15: 40, 44), and though in outward form it seemed precisely as human as the body that stood before Pilate and as the one that hung on the cross on Calvary, the outlines of which were not changed during the transfiguration and ascension and will remain the same when he shall sit hereafter upon his throne of infinite glory and majesty, yet in it there was neither flesh nor blood; if visible to Adam, after his creation, it was because of a special power granted to Adam, like that given the servant of Elisha

when he saw the chariots of Jehovah (2 Kings 6: 17) and like that given the disciples on the mount when they saw Moses and Elijah (Mark 9: 2-4).

Bible theology also teaches that Christ, before Adam's creation, was moved by desire for the coming of a superior race of beings such as had had no existence in the physical universe — a race that could "glorify God and enjoy him forever"; and that this desire of Christ found expression in words that broke the solitudes of Eden: "Let us make man in our image, after our likeness" (Gen. 1: 26).

And could not he who in Judea changed water into wine, fed multitudes with a handful of food, gave sight to the blind and hearing to the deaf; who cleansed lepers, raised from the dead the widow's son, the daughter of Jairus and his friend Lazarus; who laid down his own life and took it again; who, before his incarnation, made worlds, filled the earth with animal and vegetable life, and who to-day is lifting the sin-cursed nations into his own marvelous light — could not he create a being something like himself, one who can contem-

plate and measurably appreciate the works of God and to whom the dominion of the world might fittingly be given, and do this without the slow process of natural selection or the survival of the fittest? Of his power there can be, at least in the minds of those who believe that he made the world and wrought miracles, no question.

## CHAPTER IV

### **Whence the First Perfectly Developed Man; Supernatural Creation; Methods**

There remains the question of the specific method of creating man, which the theologian might excuse himself from discussing, having established the more important points at issue, were it not that the Bible has spoken quite specifically on this subject.

Attention is called first to certain hypotheses that have been advanced, some of which, though involving the supernatural factor and measurably in harmony with what appears to be pretty well established in the realms of philosophy and science, are, however, at variance with the Bible account.

#### **I. THE TRANSFORMATION OF AN ANIMAL INTO MAN.**

The first of these questionable theories is that on the day of man's creation Christ appeared in Eden, or elsewhere on earth, and

transformed some animal of high order into man; or, as the naturalist would say, a manlike animal jumped into manhood.

It is claimed that this could have been done in one of two ways: First, the Creator could have spoken a word, or have given a command, that would be followed by an immediate transformation. Second, the Creator, as it is claimed by an advocate of this transformation theory, could have selected an animal that somewhat resembles man; that he could have increased the size of the skull and brain, could have shortened the arms, could have changed its feet-like hands into real hands, and its hand-like feet into real feet, and then have given to this new thing ability and disposition to stand upright, to think and talk.

Upon a moment's reflection it would seem impossible for one to think of such a transformation otherwise than as grotesque, if not positively repulsive.

It is claimed, however, by the advocates of the theory, and perhaps the claim is correct, that this transformation from animal to man would be as really a creative act as if the change

had been by either a rapid or slow process from clay to man. Professor Dana, an advocate of theistic evolution, seems to have had such an hypothesis in mind when making this statement: "While admitting the derivation of man from an inferior species, I believe that there was a divine creative act at the origin of man and that the event was as truly a creation as if the change had been from earth, or inorganic matter, to man."

But the serious objection to this theory is that it has not the slightest scientific support and does not harmonize with the teachings of the Bible.

## II. BIOPLASTIC CREATION.

Another hypothesis that theistic biologists might consistently adopt is that the Creator took a handful of earth and converted it into living bioplasts like those that are now building every part of the human body, and then commissioned them to do the work they have been doing ever since in building the bodies of living things, and that they formed in process of time the body of the first man

without any further interposition except that when the body was completed the breath of life was breathed into it by the Giver of all life.

That the Creator could have brought into existence a number of bioplasts (or, for that matter, only one living germ or monad of humanity would have been needed) and have commissioned them, or it, to build the first human body, is not from a scientific point of view an altogether unreasonable hypothesis. But the orthodox objection to it is that it does not accord with the story of man's creation found in the book of Genesis. And while one is at liberty to propose any number of conjectures or hypotheses, yet before they can inspire confidence, to any considerable extent, they must be shown to be in harmony with the revelations of the Bible, and not at variance with established facts in the realms of nature.

### III. CREATION BY WORD OF COMMAND.

Still another hypothesis, somewhat less complicated than the preceding ones,—indeed, with

scarcely any complications at all,—is that man, without the aid of animal or bioplast, was an out-and-out creation. If this were the case, there was a moment when man was not. The Creator interposed and the next instant, as if by magic, man was. “At the nod of his will, noiseless and gentle, out of nothing he made all things and man.”

While this hypothesis appears to be in harmony with the divine procedure in other creative acts (comp. Gen. 1:3, 6, 9, 11, 14, 20, 24); and while there is this measure of scientific support, — that though in the development of the individual, whether man, brute or plant, the process is slow, yet the first appearance of any new species is always sudden and unexpected; and while this eruptive or jump theory does not exclude the interposition of the supernatural factor, still from a theological point of view it is confronted, like the others just mentioned, with the objection that it does not harmonize with the Bible record. And the intelligent orthodox believer, who holds that the revelations of the Bible when rightly interpreted, and the disclosures of science when

firmly established, are never in conflict, is in no haste to accept views that are destitute of Bible support, though theologians may have pronounced in their favor and though they have a measure of scientific support.<sup>20</sup>

## CHAPTER V

### **Method of Man's Creation Revealed in the Bible; His Physical Organism**

The method of man's creation that next claims attention is one that the sacred Scriptures the most manifestly teach, if they are interpreted as are other books, and no different method consistently can be adopted. Following the Revised Version the reading is this: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

#### **I. LITERAL AND PICTORIAL INTERPRETATIONS.**

If, therefore, the literal, instead of the poetic, pictoric or scenic interpretation is adopted, especially if the full force of the Hebrew words is taken into account, and if one keeps in mind the Christology of the Bible, the meaning clearly is that there was a creative intervention at the hands of Christ so immediate as not to allow of any slow or tedious process like

that required by either theistic or naturalistic evolution. The method was essentially eruptive. The language literally interpreted implies also that Christ did what artists at the outset of their work usually do, — made a model in clay, or from the soil of the earth, and when it was completed said to it, Become flesh! And it became flesh.

And in partial defence of this record it should be borne in mind that sometimes when Christ wrought miracles during his incarnation he employed media that were at hand. He called for water when he made wine for the marriage guests at Cana; he took in his hands the five loaves and two fishes of a child when he provided food for five thousand men, besides women and children; he used clay when he gave sight to a blind man (John 2: 7; Matt. 14: 18; John 9: 6).

## II. MAN'S BODY FORMED FROM DUST.

While naturalism can raise objections to certain parts of the Bible narrative, though it should be modest, having no tenable theory of its own, yet there are other features of

this hypothesis to which no reasonable naturalist can take exception. For instance, that the body of the first man, in some manner, was formed from the dust or soil of the earth is a statement to which naturalism can interpose no objection. Man is "of the earth, earthy" is no more a revelation of the New Testament than it is of approved science (comp. John 3: 31; 1 Cor. 15: 47); and the words "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it" are very fittingly written over the entrances of the largest and most costly cemeteries (Eccl. 12: 7).

The anatomical chemist, too, with his modern appliances and instruments, dissects and carefully analyzes the human body; but as yet he is able to discover in it nothing except what is found in the dust of the ground. When, therefore, the skeptic sneers at what he calls the "mud-made man of the Bible," he may raise a laugh, but it is at his own expense; his effort betrays his ignorance of what mud is, of what an artist can do with it, and of the fact that the human body is composed of it and of nothing else. Ruskin calls attention

to the fact that common mud in the street is composed of clay, sand, soot and water; then he adds, "Clay may be changed into the radiance of the sapphire, sand into the beauty of the opal, soot into the glory of the diamond, and water may be crystallized into brilliant stars of snow." *Mud!* There is not a green carpet of grass in any field, not a tree with its leafage and fruitage anywhere on earth and not a flower that blooms that is not made of mud. And at this very hour science, especially owing to the phenomena of radioactivity, is in a greater state of wonder as to the essential properties of matter, or of mud, than ever before.

The theory that the body of man was originally formed out of mud, or, as the Bible more happily expresses it, out of the soil of the ground, is, therefore, no scientific absurdity, nor occasion for a joke or sneer.

### III. MAN THE WONDER OF THE UNIVERSE.

And the shaping of that clay into a human form by the divine Artist, who was and is and ever shall be the maker of all things beautiful

and wonderful on earth and in heaven, resulted, as naturalism is compelled to admit when it dares speculate in this field, in the most marvelous structure that can be conceived by the human mind.

Forcefully spoke Mr. Darwin: "Man is the wonder and glory of the universe"—a thought afterwards echoed by the late John Fiske in these words: "Science now forces us to the conclusion, much more clearly than ever before, that man is chief among God's creatures."

Such is the scientific estimate of man's physical organism. But the teaching of theology, now confirmed by those of archæology, biology and geology, is that the human organism, the crowning and glorious work of creation, was at the start without defect or deformity. God pronounced it, with all else he had made, "very good" (Gen. 1:31).

A more complete and royal type of man never has appeared on earth, is the teaching of orthodox theology. He was no monkey, nor baboon, nor did he have that kind of ancestry. He bore from his first breath the stamp of a special and divine creation; nor

were his immediate descendants the degraded peoples pictured by naturalism, but were capable of being the founders of empires, the masters of art, the possible heirs of God and joint heirs with Christ (Rom. 8: 17).

#### IV. INSTANTANEOUS CHANGE OF CLAY TO FLESH.

And too, according to the Scriptural account of Adam's creation there was an instantaneous change from lifeless clay to living flesh; to which naturalism can interpose no objection, for all radical chemical changes are instantaneous; such is the change of dead matter to living and of living matter to that which is dead. To this law the transformation or translation of man's body on the last day, as we are told, likewise will conform; "changed in the twinkling of an eye" (1 Cor. 15: 52).

#### V. POSSIBILITY OF DIVINE INTERPOSITION.

While, therefore, creation by spontaneous generation, and evolution, both atheistic and theistic, are confronted with insurmountable difficulties, such a creation at the hands of Christ as the Bible describes is antagonized by nothing

that is established in the realms of approved science and philosophy, provided that, for a rational purpose, the possibility of divine interposition is granted. But Agassiz and Beale, Dana and Darwin, Lord Kelvin and Lotze, together with a multitude of other distinguished scientists and philosophers have affirmed as the outcome of their profoundest study and most mature thinking that such interposition is not only possible but absolutely necessary in order to account for the presence of man and of every other form of organized life on earth.

## CHAPTER VI

### **Method of Man's Creation Revealed in the Bible; His Animal Life and Immortal Soul**

Thus far the discussion has been confined to a physical organism, but there must be added both animal life and an immortal soul before man, according to the teachings of theology, can be pronounced complete.

#### **I. RESPONSIBILITIES INVOLVED; THE FIRST TEMPTATION.**

They were these transcendent endowments that placed the gravest responsibility upon the one who conferred and the one who received them. Christ must have felt this in its fullness and awfulness. It was clear to him that if life and an immortal soul were added to that physical body, man could then curse God if he chose, though if he chose otherwise he could rise in excellence and majesty above the hierarchies of the angels. Christ, too, must have had in mind the tree in the garden

and the temptation. A test or trial of some sort he knew would be necessary for the development of human character. The fruit of that one tree was, therefore, for the time forbidden. Any other tree in Eden might just as well have been selected, for it was the prohibition that was its chief and special characteristic, making of it "the tree of the knowledge of good and evil" (Gen. 2: 17).

## II. CHRIST'S VISION OF MAN'S DEGRADATION AND GLORY.

Christ must have foreknown the disobedience, and the death penalty that would be inflicted upon both body and soul, that would show itself in pain, sickness, physical dissolution and spiritual retribution. And, too, the bloody hand of Cain, the violence that was to fill the whole earth, the crimes, drunkenness, idolatry, ignorance, miseries, vices, wars and wretchedness of the human family from the beginning to the end, were in his vision. How, then, was it anything except the utmost un wisdom for Christ to complete his work and add immortal life to that body of clay?

Let man have the human form, but remain like the baboon, an irresponsible animal, would seem from one point of view to be the more rational determination.

But Christ foresaw other things. The blamelessness of Seth, the nobleness of Enoch, the faithfulness of Abraham, the purity of Joseph, the trustfulness of Job, the greatness and gentleness of Moses, the splendid army of prophets, apostles, martyrs, reformers and a still larger army of redeemed ones, rising to higher than angelic altitudes, though their sins aforetime had brought them near enough to hell to leave their faces almost scorched by its fires — all these thronged his vision. Shall he, therefore, take the responsibility, complete his work and send the human race across the continents and into eternity on its mission of combined degradation and glory?

### III. PROVISIONS FOR MAN'S RESTORATION.

But, according to the teachings of theology, there is much more to be considered. The one who creates must make provision for possible consequences. The fall and degradation of the

human race would necessitate a scheme of redemption. But redemption, in obedience to a universal law that every living thing lives by the death and sufferings of other things, demands sacrifice.

The saving of any part of the human race meant for Christ, therefore, nothing less than a miraculous conception, a life of humiliation, of suffering and death. In other words, Christ's incarnation and crucifixion were the inevitable outcome of man's creation, sin and departure from God. All this was foreknown there in the garden of Eden as fully as if the scenes already were enacting, and Christ felt the agony almost as keenly as when the nails were driving into his hands and feet on Golgotha.

But Eden, Jerusalem, the mountains and seas of Galilee, the ignominy, the spear and cross were only a part of the vision of that hour.

The throne, the kingdom of heaven with its "harpers harping with their harps," and songs so majestic that mountains trembled, were clearly in Christ's vision on the day of man's creation. And "great voices" in heaven were foreheard saying, "The kingdoms

of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever" (Rev. 15:3; 11:15).

In full view of these conflicting forecasts of death on a cross and sublime majesty and sovereignty in heaven will Christ finish the work begun? Shall man be endowed with the breath of life and with an immortal soul? Shall all the prophecies in nature relating to man, extending from the earliest crystal, lichen and moss to monster mammals, be fulfilled? Shall the earth have its king? Shall there be a created being whose "chief end is to glorify God and enjoy him forever?"

#### IV. ENDOWMENT OF ENDLESS LIFE; MAN'S COMMISSION.

As Elijah bowed over the body of the dead child of the Zidonian widow, so Christ bowed before that first human form, breathed into its nostrils, and there began a life as deathless as that of God himself. This miracle of bestowing endless life appears to have been wrought mouth to mouth, as if Christ would wake man to consciousness "with a kiss on his lips."

And with the tenderness of that condescending and affectionate act Christ ever since has followed the children of men.

Then, as one may suppose, Christ raised himself, took in his own the hand of that first man and said, "Adam, arise and stand upon thy feet." Adam arose and looked into the face of Christ. They were companions — the Creator and his first disciple and friend.

Adam then listened to the sublimest commission ever announced to a created being in this world, or perhaps in the universe, "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," and it was so (Gen. 1: 26).

## V. MAN'S MAJESTY AND SOLITARINESS IN THE UNIVERSE.

The exalted position given to man, not only in this commission, but throughout the Bible, more than once has called forth ridicule, or a jest from the skeptic. And it may be said that quite generally, for perhaps seventy-five years, beginning at 1800, there was scarcely

a voice raised against the opinion that man is only a mote and that countless worlds in the physical heavens are peopled with innumerable beings, some of whom in physical and intellectual endowments may be far superior to man. The song of the poet quite well expresses the attitude of the world of scholars and thinkers for centuries on this subject:

Who is man and what his place?  
Anxious asks the heart perplexed,  
In this recklessness of space.  
Worlds with worlds thus intermixt:  
What has he, this atom creature,  
In the infinitude of Nature?

But various hints and suggestions found in the Bible led some though comparatively few scholarly theologians to conclude that Christ has visited no other planet nor star to work his miracle of giving life or of creating and redeeming human beings, and that therefore Christ has no representative made in his image anywhere in the material universe except on this earth (comp. Rom. 8 : 14-17; 1 Cor. 6 : 15, 19, 20; Gal. 4 : 7; 1 Pet. 1 : 12; Heb. 1 : 14; 2 : 5, 8).

And no one need to be told that the sciences, especially those of astronomy, geology and psychology, are fast reaching the conclusion that "man must not only be set off against the animal kingdom, but against the whole of nature besides, as an equivalent," and that he is unique in the material universe. It would be difficult to point at the present time to any reputable philosopher or scientist who will take exception to the reasoning of Prof. James Dwight Dana, found in his last publication:

Man was the first being, in the geological succession, capable of an intelligent survey of nature and a comprehension of her laws; the first capable of augmenting his strength by bending nature to his service, rendering thereby a weak body stronger than all possible animal force; the first capable of deriving happiness from truth and goodness, or apprehending eternal right, and of reaching toward a knowledge of self and God. . . . There is in man, therefore, a spiritual element in which the brute has no share. His power of indefinite progress, his thoughts and desires that look onward even beyond time, his recognition of spiritual existence and of a Divinity above, all evince a nature that partakes of the infinite and divine.

## VI. EVIDENCE THAT PLANETS AND STARS ARE UNINHABITABLE.

Professor Proctor, eminent as an astronomer, who at one time (1874) was an advocate of a plurality of inhabited worlds and who says that he set out in his investigations "with the idea of maintaining what then was generally believed, that all the eight known planets of the solar system are inhabited," a few years later changed his views entirely. These are his words:

The new evidence, when properly examined, is found to oppose fatally instead of supporting the theory I had hoped to establish. I find abundant evidence that Jupiter cannot be the abode of any of the forms of life known on earth, or even of any akin to these. I find that Saturn too, upon recent evidence, is unfit for life. The analogies in which I had trusted as to the other planets I find in every instance to point in the reverse way from that in which I had been looking.

Dr. Alfred Russel Wallace, spoken of as "the dean of English scientists," who was the co-discoverer with Mr. Darwin of the law of evolution by natural selection, after having given a lifetime to the contemplation of these

subjects, in a book just published, "Man's Place in the Universe," says, "The conclusions I have reached have enormous probabilities in their favor." The conclusions that bear especially upon the point under discussion are the following:

First, that no other planet in the solar system than our earth is inhabited or inhabitable. Second, that the probabilities are almost as great against any other sun possessing inhabited planets. Third, that the solar system is situated in the plane of the Milky Way, not far removed from the center of that plane and that the earth is, therefore, nearly in the center of the stellar universe. Fourth, that the nearly central position of our sun is probably a permanent one and has been especially favorable, perhaps absolutely essential, to life-development on the earth.

And Professor Beale, who had anticipated the conclusions of Dr. Wallace, has also within the past year spoken upon this same subject. He says:

Can any satisfactory evidence be appealed to in support of the supposed existence of a living organism, or a living particle of any kind, at this time in any other world than this? Can the advocates of such purely conjectural ideas support the contention

of the existence of any living being of a siderial nature in any part of the cosmos? Is it not certain that up to this time the only living beings of which we have or can have cognizance and knowledge are those organisms which, like man himself, have been created in and inhabit this world? Could any ordinary living thing known to us retain its life for a moment under the conditions now known to exist in any nebula, star, sun or other like celestial body yet discovered? No thinker who has studied the facts of life and growth in any one living thing or the process of tissue formation, as it may be investigated in the animal or vegetable world, will admit that the dogma of the physical oneness of the universe is applicable to any kind or state of life.

There is no evidence that these vast aggregates of lifeless material atoms have ever been for a moment through the ages the seat of one spark of life, or of the movements of one single living particle.

Can we suppose that any living thing known to us here could approach within thousands of miles of the nearest of them? Has not the successful investigation of the external part of many proved the presence of some of the most refractory substances known, being in a state of vapor, at a temperature which we of this world are unable to realize? Must not many, if not all, of these colossal collections of inorganic matter be destitute of water, in which case nothing which can in any way compare with one

single form of life known to us could possibly exist?

That some of the positions taken by Dr. Wallace and Professor Beale admit neither of proof nor disproof is evident enough; still, their strong convictions cannot fail in arresting the attention of thoughtful people, especially when these facts are taken into account—that no evidence can be adduced that is antagonistic to their views, and that so far as the solar system is concerned, Professor Proctor, Dr. Wallace and Professor Beale unquestionably voice the present consensus of scientific opinion the world over.

Such, then, are the teachings of theology as to the creation and relative exaltation of Adam, and such the scientific evidence that mankind is enthroned not only in great majesty on this earth but also in the whole physical universe and for all time.

“The earth is no goal, but  
Starting point for man.”

## CHAPTER VII

### **Creation of Woman; Naturalistic Hypothesis**

#### **I. NATURALISM LITTLE TO SAY.**

In this discussion no mention has been made thus far of the coming of woman into the world. Whether the subject has appeared of no special importance to scientific men or whether some peculiar difficulty surrounding it has led to silence may not be clear to common folk. Of late, however, the subject is coming into notice, and naturalism is troubled and beginning to press its fingers more firmly than ever upon its lips. There is not a shred of evidence to show that woman had her beginning, any more than did man, in spontaneous generation, or that she is the product of evolution, by natural selection or otherwise. In fact, one is safe in defying the whole world of naturalists to throw one solitary ray of light upon the origin of the first woman, independent of supernatural intervention and a sudden creation.

One of the troublesome difficulties in the case is the inability of naturalism to give any rational explanation of how it happened that the first two human beings were male and female, instead of both being either males or females. The answers to this question offered by naturalism are not only entirely destitute of scientific support but frequently contradict one another.

## II. CREATION OF WOMAN FIRST; THEN MAN WAS BORN.

A theory advocated by several scientists has lead them to antagonize the Mosaic account on the ground that in order of time the creation of woman ought to have preceded that of man. Those who entertain this view admit, however, that the Bible record has a measure of justification in the fact that the male, both among men and animals, is in some respects superior to the female, though this is not the case in Polynesia, Central Africa and in some other countries, where women in physical strength and prowess outrank men. And, too, the intuitions of woman are, as a rule, of higher

order than those of man. Also from the morphological point of view it is argued that the female is far more essential and important to start with, and more ancient than the male.

Prof. Lester Ward at some length, in his "Psychic Factors of Civilization," soberly remarks upon this relative importance and superiority of woman, contending that "the female is the race, the main central stock, while the male is but secondary and accessory." <sup>21</sup>

But naturalistic evolutionists generally incline to the opinion that woman, instead of being the "main central stock," is only a partly formed man; they give her this encouragement, which is a sort of insult, that if she will keep on developing she will become in process of time a full-fledged man.

### III. HYPOTHESIS OF "INEFFABLE CLEAVAGE."

In the ranks of naturalism, however, are those who are not yet ready to decide these questions of priority and superiority, and who, therefore, take refuge under the scientific phrase "ineffable cleavage," by which is meant that there was on a given day, or at a given

moment, a sort of self-separation of man, man and woman being the outcome.

This theory, adopted by no less an authority than Prof. Johann Peter Lange, was anticipated, however, by the ancient Hindoos, who left a tradition that the first human being was of both sexes, and there was a self-division in order to people the earth.

A recent modification of this theory is that Adam and Eve were twins, of the Siamese type, and that the cleavage was simply the separation of the bone and cartilage that held them together. The naturalist who adopts this twin theory must assume, however, if true to his naturalism, that the first human pair were born in the usual way from some animal of high order, a monkey or baboon, or else that there was a "decisive mutation," a new species jumping out of an existing one, resulting in the first two human beings.

That the Creator could have made the woman first and man afterwards, or that by means of an "ineffable cleavage" woman, by miraculous intervention, could have been evolved or rather evicted from man, or that

she could have been made in ten thousand other ways, no supernaturalist will deny. But the point is that there is no scientific evidence that supports any naturalistic theory yet advanced. There has been enough of ingenious guessing on this, as on several correlated subjects, but guesswork establishes nothing. The orthodox theologian, in the absence of any scientific evidence as to woman's creation, is, therefore, at liberty to set aside all naturalistic theories now held.

If he chooses he may enter the realm of guesswork and should enjoy the same privileges as are granted the naturalist. Or if he chooses he may adopt a theory that conforms to the Bible narrative and advocate it without meriting a laugh, at least until naturalism is in position to take the floor, which is far from being the case at the present time.

## CHAPTER VIII

### Creation of Woman; Bible Revelation

Turning to the sacred Scriptures one discovers that what they say is dignified, impressive and in every way remarkable.

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And the Lord God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which the Lord God had taken from the man, made he a woman, and brought her unto the man. And the man said, This is now bone of my bones and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed (Gen. 2: 18, 21-25).

#### I. SLEEP OF ADAM ANTICIPATORY OF MODERN SCIENTIFIC METHODS.

In the Hebrew text the phrase " deep sleep " means entire unconsciousness. It will be

noticed, therefore, that in this Bible account of woman's creation is anticipated one of the most eventful and merciful discoveries of modern surgical science, — the use of narcotics to deaden the sensibilities and induce sleep.

The record goes on to say that after removing some part of the flesh and bone of the man, and after closing up the place thereof, Christ, out of that flesh, bone and blood of Adam, builded up the woman and, as theology teaches, endowed her, as he did Adam, with power of thought, speech and endless life.

## II. MARRIAGE OF ADAM AND BEGINNING OF SOCIETY.

After this miracle of creating the woman had been wrought, the divine Christ, who, during his incarnation a few thousand years later, honored with his presence a marriage in Cana of Galilee and sanctioned it with the first of a series of miracles, brought the woman he had builded to Adam. There in the garden of Eden therefore was established by the Creator himself the union of those first two human beings. This was the beginning of the human family

and birth of society. By thus taking the woman almost from the heart of man, Christ in no other way so well could illustrate the sacred union that he intended should exist between husband and wife, a union so well established in the nature of things that any departure from it always is found destructive of the highest individual and national happiness and prosperity (comp. Matt. 19 : 4-6).

And this criticised story of "the rib" is thus found to be profoundly suggestive, rational and self-consistent; and until naturalism without resorting to guesswork is in position to offer a wiser solution of the origin of the human family, this Bible account may continue to hold in the faith of the Christian world the place it has occupied for centuries, cherished not as a beautiful and pictorial myth, but as authentic and divinely revealed history.

### III. FUTURE AND ENDLESS SUPREMACY OF MAN.

In loyalty to Christ this remains to be said, that he not only is the Creator of man, but has done for him the utmost that infinite love,

sacrifice and wisdom can do. With supremest interest and tenderness he is still watching man's daily conduct and progress. With divine patience and solicitude he stands at the door of every human heart and waits, pleading for the privilege of bestowing a heavenly life upon the immortal soul that had forfeited its birthright by sin and transgression.

Christ has made, too, every provision possible for the ceaseless development of man in realms of greater magnificence and magnitude than have yet been dreamed of by any of the world's philosophers (1 Cor. 2: 9). Not only is the freedom of the city of God promised to the redeemed of the human race but the inheritance of all things is likewise assured (Luke 22: 29; Rom. 8: 32; 1 Cor. 3: 21, 22).

And man, who has had dominion on the earth since the day of his creation, is to be advanced in kingship, and in the endless and infinite though now invisible universe is to have joint authority with the Creator, when the earth, which he now rules, shall be no more. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame,

and am set down with my Father in his throne " (Rev. 3: 21).

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1: 14.)

"Know ye not that we shall judge angels?" (1 Cor. 6: 3.)

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Ezek. 1: 26).

Thou mighty Monarch!

The universe thy dominion.

Arch-Angels serve thee.

O son of God! Thy name — is Man.



## NOTES

I. (Page 3.) It may be worth while to note that though only a few names appear in the Bible list from Adam to Noah, yet it is estimated that even before the murder of Abel, which was one hundred and thirty years after the creation of Adam, there were upwards of four hundred thousand male descendants of Adam, to say nothing of women and small children; these peoples migrating here and there gave abundant opportunity for Cain to find a wife beyond the confines of his own immediate neighborhood and outside his more closely related kinsfolk.

II. (Page 8.) In harmony with Gen. 1 : 11, 12, 20, 21, geology favors the eruptive appearance of the lower orders of animal and of vegetable life, but not of the human family (comp. Gen. 2 : 1, 6; 3 : 20; 10 : 32; Acts 17 : 20). And while excavations, especially in Palestine and India, in Europe and America, show a somewhat sudden appearance of the human race, still there is nothing in this fact that affords any standing for the eruptive theory of humanity in the face of the biological and historical objections that confront it.

III. (Page 11.) To the foregoing quotations may be added the following: In a treatise entitled "Natural History," Georges Louis L. Buffon, after a careful review of facts that remain unchanged and unchallenged since his day, employs these words: "There was originally but one human species, which after multiplying and spreading on the whole surface of the earth, has undergone various changes by the influences of climate, food, mode of living, epidemic diseases and the mixture of dissimilar individuals."

In a book entitled "Physical History of Man," Dr. James C. Prichard, after careful study of the character-

istics and endowments of different races and tribes, reached the conclusion that "all human races are of one species and one family."

IV. (Page 14.) During the past year (1903) caves were examined in Indiana, Kentucky, Tennessee, Alabama, Virginia, Maryland and Pennsylvania. Professor Holmes discovered plenty of human relics, but all of them were Indian.

He says: "The bones of all recent animals are found in the caves in this country; likewise those of many animals long ago extinct, such as the giant sloth and a large species of tapir. Remains of early man, more ancient than the Indians, however, seem to be wholly absent.

"There is no evidence at all to prove that man is very ancient on this continent. All ascertained facts seem to point to the conclusion that no human being preceded the Indians in America. Where the Indians came from is uncertain, but they are surely derived from the same ancestry as the Asiatic Mongols. Their straight, black hair, physiognomy and other physical traits show that."

Professor Holmes bases his reasoning and conclusion in part upon the fact that "the great ice sheet of the glacial epoch spread itself over the northern parts of Asia and America three hundred thousand years ago, and that it was not withdrawn until ten thousand years ago, approximately."

He also says that "the ice sheet covered Wisconsin ten thousand years ago," and that so long as the glacial ice covered our northern and western states "it would seem to have been impossible for primitive human beings, without houses or means of keeping themselves warm, to make the journey by way of Behring Strait and down the Pacific coast to warmer latitudes."

V. (Page 19.) It should be borne in mind that the Scriptures, owing to the Hebrew methods of computing the genealogy of families, afford no exact data in matters

of chronology. The most that can be said is that the different tables now in use are probably approximately correct.

VI. (Page 19.) Comp. Gen. 6:4; Num. 13:33; Deut. 1:28, which are in harmony with the reports of geology as to the gigantic Cro-Magnon race.

VII. (Page 24.) Mrs. D'Osbene is the discoverer of a papyrus in Egypt, now in the British Museum, bearing an inscription that shows the estimate placed upon literary manuscripts: "May the god Toth [the god of literature] guard all the words contained in this scroll from destruction."

VIII. (Page 25.) The art of weaving in primitive times has peculiar interest from the fact that it was very extensively in use. Job lamented that his days were swifter than the weaver's shuttle, the use of the simile proving that the shuttle was well known in his time.

The ancient Mexicans and Peruvians were skilled weavers. It is a statement easily verified that few if any savage races have been discovered altogether ignorant of the art, and many of them brought it to a considerable degree of perfection. Portions of woven cloth and a weaver's shuttle have been found among the remains of the lake dwellings, and as the latter are believed to belong to the stone age, it would seem pretty well established that the art of weaving is coincident with the existence of man.

IX. (Page 31.) An explanation of the fact that little is said of immortality in the Pentateuch is that it was a subject too familiar to call for special mention and that duties to the dead were absorbing the thought and energy of the Egyptians to such extent as to lead them to forget and neglect duties to the living, an evil that Moses wished to correct.

X. (Page 32.) The moral code of the Egyptians

consisted of forty-two commandments or heads, under which all sins might be classed. An inscription on a tomb at Beni-Hassan, written about 2500 B.C., reads thus: "I have not oppressed any widow. No prisoner languished in my days. No one died of hunger. I gave food to the inhabitants, so that there was no hungry person. I gave the widow equal portions with the married. I did not prefer the rich to the poor."

In a very ancient collection of maxims is this reading: "Maltreat not an inferior. Let your wife find in you her protector; maltreat her not. Save not thine own life at the cost of another."

In a biographic sketch (4000 B.C.) is a beautiful type of Christian philanthropy: "Wandering I wandered and was hungry; bread was set before me. I fled from the land naked; there was given me fine linen."

On the tomb of a man at El Kalb (4000 B.C.) it is recorded with commendation that he "never left home with anger in his heart."

XI. (Page 37.) Mr. Darwin appears to class himself with theistic evolutionists. He says: "I believe that all animals have descended from, at most, only four or five progenitors, and plants from, an equal or lesser number. . . . Probably all organic beings which have ever lived on this earth have descended from some one primordial form, into which life was first breathed." Here is an admission that there was an outside one or something that breathed into things a primitive life.

XII. (Page 38.) Dr. Buchner states the atheistic formula thus: "Matter is the origin of all that exists; all natural and mental forces are inherent in it. Nature, the all-engendering and all-devouring, is its own beginning and end, birth and death. She produces man by her own power and takes him again."

Professor Agassiz states the theistic view of evolution thus: "All these beginnings do not exist in consequence

of the continued agency of physical causes but have made their successive appearances upon the earth by the immediate intervention of the Creator."

XIII. (Page 49.) The following is the statement of Professor Virchow, to which Professor Tyndall refers: "Whoever calls to mind the lamentable failure of all attempts made very recently to discover a decided support for the theory that lower forms are transmuted into higher ones will feel it doubly serious to demand that this theory, so utterly discredited, should be in any form accepted as the basis of our views of life."

XIV. (Page 53.) The close relation between water and life is also a matter of Bible revelation (Gen. 1: 2, 20; 2: 5, 6; Rev. 22: 17).

XV. (Page 62.) To the above-named anti-evolutionists are to be added the following, some of whom have but recently rejected the theory of evolution. The noted geologist Professor Rutmeyer has just written a book especially directed against Haeckel, in which he charges him with "playing false with the public and with the natural sciences." Dr. Goette, the Strasburg professor, has published in the *Unschau* (1903) a natural history of Darwinism, which he says has passed through four stages, namely: "(1) The beginnings, when it was received with great enthusiasm; (2) the period in which it flourished and found general acceptance; (3) the period of transition and sober second thought, when its principles and teachings were called into question; (4) the final period, upon which the scientific world has just entered and when its days will evidently soon be numbered."

The veteran and anti-Christian philosopher Edward von Hartmann, writing under the title "*Der Niedergang der Darwinismus*" (The Passing of Darwinism, 1903), gives a history of Darwinism similar to that of Dr. Goette: "In the sixties of the past century the opposition of the

older group of savants to the Darwinian hypothesis was still supreme. In the seventies the new idea began to gain ground rapidly in all cultured countries. In the eighties Darwin's influence was at its height and exercised an almost absolute control over technical research. In the nineties, for the first time, a few timid expressions of doubt and opposition were heard, and these gradually swelled into a great chorus of voices, aiming at the overflow of the Darwinian theory. In the first decade of the twentieth century it has become apparent that the days of Darwinism are numbered. Among its latest opponents are such savants as Eimer, Gustav Wolf, De Vries, Hoocke, Von Wellstein, Fleischmann, Reinke and many others."

Edward Hoppe, called "the Hamburg savant," within a few months has written a pamphlet taking a pronounced position in the name of religion against the naturalistic type of Darwinism.

Professor Zoeckler of the University of Greifswald in a recent number of *Beweis des Glaubens*, affirms that "the claim that the hypothesis of descent is secured scientifically must most decidedly be denied."

Dr. E. Dennert, in a publication entitled "Vom Sterbelager des Darwinismus" (1903) (At the Death-bed of Darwinism) after giving the views of a dozen or more eminent scientists who are opposed to the Darwinian philosophy, concludes with these words: "A survey of the field shows that Darwinism in its old form is becoming a matter of history, and that we are actually witnessing its death struggle."

The eminent scientist Professor Paulson, of Berlin, recently declared that Haeckel's reasoning as to materialistic evolution "is a disgrace to the philosophy of Germany."

Prof. Wilhelm Max Wundt, of Leipsic, who stands at the head of German psychologists, wrote books in his earlier days supporting views held by Haeckel, but in a

late publication characterizes those early writings as "the great crime of his youth that will take him all the rest of his life to expiate," and so, says Haeckel, "he is now writing the other thing."

XVI. (Page 64.) The hypothesis of La Peyrere, a Dutch ecclesiastic, since advocated by Professor Winchell, that the modern black man is a descendant of a race of pre-Adamites, need not be discussed not only because it is confronted by very serious objections, but also because it has no friends. And besides, the events that followed the building and destruction of the tower of Babel will account for certain radical racial characteristics; and it should also be said that neither La Peyrere nor Winchell claims that the Adamic race originated from those hypothetical black pre-Adamites, but had an independent and a special creation.

XVII. (Page 69.) A few years ago naturalists quite generally made much out of a theory, still held by a few belated scientists, that before reaching the human form man in the embryonic state passes through the different stages of worm, fish, reptile and quadruped. It was insisted that this fact is unanswerable evidence that the human race has been evolved from these lower orders — the worm, fish, reptile and quadruped. The facts are that while these lower forms of life obviously are suggestive and prophetic, or, better, are types or patterns according to which higher and more elaborate and more perfect organisms are created, yet there is not a ghost of evidence that from them there ever has been or ever can be anything to maintain the theory of evolution.

XVIII. (Page 77.) A fuller discussion of this subject will be found in the author's "Evolution or Creation," pp. 243-259.

XIX. (Page 83.) This subject is more fully discussed in the author's "Evolution or Creation," pp. 133-169.

XX. (Page 92.) There are interesting myths among different peoples, a few of which may be noted. In the Babylonian legends is one that shows some similarity to the hypothesis of bioplastic and self-sacrificing creation. Dr. Pinche's translation is the following: "The deity, Belus, cut off his own head; thereupon the other gods mixed the blood, as it gushed out, with earth; from that mixture man was formed." The Chinchas of South America have a tradition of a progressive creation. A chief among those people nearly a century ago told a traveler that one deity created man imperfectly, leaving him with closed eyes and mouth and immovable hands and feet. But a second and more kindly god opened his eyes and gave power of motion to his feet and hands, and then taught him to make tools. The Sioux Indians appear to have had a sort of eruptive and transformative theory of man's creation, judging from one of their myths. They say that the Great Spirit took a stone to hurl at a serpent, but suddenly changed his mind and transformed the stone into a man.

XXI. (Page 114.) This view is not so new or original as one might think. Some of the North American Indians say that the first person on earth was a woman. After her came a dog; later a big man, who made lakes and ponds, filled them with water and then tore the dog in pieces, with which he made other animals. Over these he gave control to the woman and her offspring. The big man figures here as a sort of creator, though the story does not tell who created the woman and dog.

A story of the Iroquois and Hurons reports that the human race sprang from a woman that fell from heaven and lighted on a turtle.

## **Prof. L. T. Townsend's Books**

---

Credo; Lost Forever; Arena and Throne; God-Man; Intermediate World; Sword and Garment; Supernatural Factor in Revivals; Fate of Republics; Bible Theology and Modern Thought; Evolution or Creation; Adam and Eve—History or Myth?

**\$1.00 each**



Faith, Work, Christian Science, and Other Cures; The Bible and Other Ancient Literature; Jonah in the Light of Higher Criticism; Satan and Demons; God's Goodness and Severity.

**50 cents each**



To clergymen, twenty-five per cent discount on any of the above books. Usual discount to the trade. Orders received through National Magazine Co., 944 Dorchester Avenue, South Boston, Mass., U. S. A.



The Mosaic Record and Modern Science,  
Art of Speech, in two volumes,  
out of print





Deacidified using the Bookkeeper process.  
Neutralizing agent: Magnesium Oxide  
Treatment Date: May 2005

**PreservationTechnologies**

**A WORLD LEADER IN PAPER PRESERVATION**

111 Thomson Park Drive  
Cranberry Township PA 16066  
(724) 779-2111



JUN 29 1904

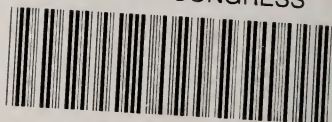
COPY DEL. TO CAT. DIV.

JUN. 23 1904

JUN 27 1904

185  
661

LIBRARY OF CONGRESS



0 014 328 776 2

